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POETRY.

EXTRACT FROM PREFATORY THOUGHTS TO THE "BAPTISTERY."

BY THE AUTHOR OF THE "CATHEDRAL."

B.—* * * * * There are, 'tis said,
Spirits abroad impatient of our Church,
Her weakness and her children's, which is great,
Or driven by harshness to unfilial thoughts,
And yearn for union with intruding Rome.

A.—This union in His Church is God's own gift,
Not to be seiz'd by man's rude sinful hands,
But the bright crown of mutual holiness.
Therefore such leanings find in me no place:
So broad I feel the gulf 'twixt her and us,
Form'd by her dark and sad idolatries,
That I would rather die a thousand deaths
Than pass it: sure I cannot others lead
To thoughts which foreign are to all I love,
And find in me no sympathetic chord.
Then may I not unfold my parable
In visions such as holy Hermas taught,
Seeking the warm light of antiquity,
The Gospel's glorious morn, and the first love
Of the immortal spouse? Let us the while
In these most perilous and restless days,
Cling the more close to our maternal Church
As to a guardian angel—hold her hand—
With her rove haunts of hoar antiquity,
To which she leads and marshals us the way
As to our true and sacred heritage,—
And thus pursue her principles and powers
Develop'd from her shrines and liturgies,
Covering her faults, supplying her defects;
Such filial loyalty I deem our light,
Our strength, and our protection; such a guide
I need, and uncomplaining watch her light,
Like the dim morn given to our wintry clime.
The duteous child compares not, questions not.

This sacred art, which through the thoughtful eyes
Holds converse with the heart, she pleas'd allows:
It by her holy altar finds a place,
Peoples th' enamel'd windows, pours its stores
O'er shrines, o'er sculptur'd floors, o'er pictured panes,
Riches of sacred scene and character—
Spirit and things of spirit brings to sense,—
With rude accoutrements of uncouth shape,—
Or female forms of Virtue, and full oft
Delineations of the Judgment Day.
E'en so the sister art that speaks in stone
Cleaves o'er her fonts, like ivy, spreading round
Their shafts and sides with sacred imagery,
And scatters o'er them marble eloquence.
Therefore I deem these pictured sceneries,
Which, like sweet music heard in rural haunts,
Would interweave the forms of sight with song—
Breathe with no spirit alien to our Church,
Nor uncongenial to that character
That in her voice and form and nature speaks.

THE MODERATION OF THE CHURCH OF ENGLAND:

A Sermon, by Walter Farquhar Hook, D. D., *Vicar of Leeds, &c.*

(*Concluded.*)

What then, is proposed by the parties who find in our Prayer Book such an obstacle to union with their fellow Protestants? They clamor for an alteration in the Prayer Book; they desire to make it more conformable, as they say, to the spirit of Protestantism: in a word, they ask the Church to descend from her central position, and to side with the Protestant extreme.

Now there are others in the Church who have regarded these difficulties in a different point of view. They confess and profess that what the Church teaches with respect to Absolution, and Ordination, and the Sacraments, and with reference to the many ceremonies she appoints, is indeed very contrary to what Ultra-Protestants assert to be the fundamental principles of Protestantism. But why are we to take it for granted that Ultra-Protestantism must be right, and the Church wrong? Why should we regard Luther, and Calvin, and their followers, as inspired or infallible men, and undutifully suppose that our Church must be in error wherever it agrees not with them? These persons, like the Bereans[*] of old, have received the doctrine of the Church with readiness of mind, and have searched the Scriptures to see whether the things be not as the Church states them, and they, on scriptural grounds, come to the conclusion that not the Church but the Ultra-Protestants are in error. Blessed be God, those who thus think are in number greatly increasing; those who not only tolerate but love their Prayer Book; and, from the increase in number and influence of such, proposals to reform the Prayer Book on an Ultra-Protestant model are now seldom to be heard. If a reform is mentioned it is rather on the Catholic than on the Protestant system, so that those who of late were zealous in censuring the Prayer Book, and in proposing systems of Church reform, have become alarmed: they see that if they try to grasp at too much they may lose what they even at present possess, and they are now, therefore, among those who are most strenuous for permitting things to remain as they are.

So far this is satisfactory to all who would, with the English Church, remain in the centre, and who have been accustomed to lament the tendency in many of their brethren to the Protestant extreme. But the desire of union still exists: the principle operates, though it is differently applied. Of those who love the Prayer Book for its Catholicism, there are many, ardent in charity but weak in judgment, who regard this fact as calculated to accomplish the wish which predominates in us all. They see that, while we retain our Prayer Book, a union with such Protestants as are not members of the Church is impossible, and they conclude that if a union with the whole of Christendom be impossible, a union with the greater part is more desirable than a union such as that proposed among Protestants, which, even if effected, would still leave us a fraction, and but a small fraction of the Christian world. They approach, then, the extreme opposite to that which we have just been considering. They dwell upon our Catholicism, upon our adhesion to all that the Catholics regarded as absolutely essential in the primitive ages, upon our succession from Augustine, upon our Sacraments and Sacramentals, upon our observance (theoretically at least) of Fast and Festival, upon our Daily Services appointed to be sung as well as said, upon our ceremonies which are not Protestant but Catholic, upon all the various points by which we are to be distinguished from Ultra-Protestants; and they invite the Romanists of England, instead of continuing in schism, to conform to the Anglo-Catholic Church; and the Catholics of the Continent, though under the Roman obedience, to admit us into communion with them, and to hold intercourse with us.

But here, again, the central position of our Church is apparent; and as an obstacle is presented by our Prayer Book to any union with Ultra-Protestants, so, by the Thirty-nine Articles, an obstacle is equally presented to our union with those who adhere to the Tridentine Council and admit the supremacy of the Pope. How can there be union with Rome, while Rome remains as she is, and we protest against Purgatory, against Pardons, against the Worshipping and Adoration as well of Images as of Reliques, and also against Invocation of Saints;[†] when, while we maintain the doctrine of the Real Presence against Ultra-Protestants, we, nevertheless, abjure the doctrine of Transubstantiation, and condemn the un-Primitive, un-Catholic, un-Scriptural practice of the Romanists in carrying about, lifting up, and worshipping the Sacrament of the Lord's Supper;[‡] when we declare that, without faith, the Sacrament of the Body and Blood of Christ[§] cannot be received; when we insist upon Communion in both kinds;[‖] when we assert the liberty of marriage to Bishops, Priests, and Deacons;[¶] when we contend for the right of every particular or national Church to ordain, change, and abolish those ceremonies and rites of the Church which have been ordained only by man's authority;[**] when we declare that the Bishop of Rome hath no authority in this realm of England?[††]

Admitting that the Thirty-nine Articles are to be explained by the Prayer Book, and that wherever by comparing them with the Prayer Book, we find the meaning doubtful, we may interpret them in the Catholic sense, still no honest man can deny that they do condemn, that they are intended to condemn, that they are subscribed *because* they condemn, some of the distinguishing doctrines of Romish theology, and that, while they exist as a formulary of our Church, there can be no peace with Rome.

In order to conciliate Romanists, is it proposed to act as those members of our Church, who incline to the Protestant extreme, would wish to act by the Prayer Book—is it proposed to alter or to omit the Articles? Why should we do this? Why are we to presume that Rome is right and that England is wrong? Rather, in this instance, as in the other, let us at least presume that our own Church is right, and let us be as resolutely opposed to Romish superstitions as we are to Ultra-Protestant errors.

But, then, is Christendom always to be divided? We hope not. We believe not. We expect the day when "The Lord shall be King of all the earth; in that day shall there be one Lord, and His name One."[‡‡] But our business is not, by the decrees of human wisdom, to accelerate a re-union; but to us, occupying the place which Providence has alloted to us, "in quietness and confidence shall be our strength."[§§] We are cast on troublous times. The mighty River which majestically flowed in one channel at the beginning is now divided into separate streams, although it is to be again united before it reach the ocean of eternity. As a River so divided, the Church is one in its origin and source, one in the succession of its streams of grace; but the unity in which its magnificence once consisted is no longer apparent. It is vain to hope that unity will be promoted by our permitting our own sweet waters to mingle with the muddy stream of humanly-invented canals; not less vain to think that the object will be furthered by our passing over to a channel more wide than our own, though the waters thereof be more polluted. We may lament that the Heavens are not so brightly reflected upon the divided channels as upon the wide expanse of waters when they flowed in one united current; but the fact continues to be a fact, however we may regret it; and if we may be permitted to enlarge our channel, and purify our stream, and strengthen our banks, by reference to the mighty River in its primitive glory, still our obvious duty is not to desert our providential course; and we may in humility rejoice to see our own stream run brighter, and purer, and deeper than all the other streams of the one Divine River, while "on the bank thereof, on this side and on that side, grow all trees for meat, whose leaf shall not fail, neither shall the fruit thereof be consumed."[‖‖]

And who knows but that this very circumstance of our being in a central position, with a Catholic Ritual and Protestant Articles, difficult it may be sometimes to be reconciled, but always opposed to either extreme; who knows but this may be among the means through which the great Head of the Church designs to operate when He shall determine to make us one? At all events, it is most clearly our duty, as members of the English Church, to endeavor to act on her principles, and, in her spirit, to carry out her intentions.

The Church, by her Ritual, preaches Catholicism to Protestants; by her Articles she protests against Popery to Catholics; in her Prayer Book she has something in common with other Catholics; in her Articles she has something in common with other Protestants; she would Catholicise Protestants; she would reform Catholics.

Instead of being ashamed of this our Providential position when we are attacked by Ultra-Protestants for not going far enough in the work of Reformation, or when we are attacked by Papists for having gone too far, let us, on the contrary, consider the censure of the extremes to be, as it is, in truth, our highest eulogy. And when Continental Catholics, now more or less in error, shall perceive that a Church can be reformed without ceasing to be a Church; that mediæval innovations may be renounced without a deviation from primitive practice; when they perceive that our public Services in Church, if performed as the Prayer Book directs, are performed with that ceremony and grandeur which become the Spouse of Christ when approaching the King of kings; when they recognise in our formularies all the essentials of primitive Doctrine; they will be better prepared to hear us, when we remonstrate with them on their errors on the subject of Justification and Supererogatory Works, on their Purgatory and their Pardons, their Image-Worship, and their Adoration of Saints. They will see us to be, what we are in fact, one Church with them; and they will cease to invite us, for the sake of unity, to follow them into error; but they will, on the contrary, take us for the model of a Reformation. This, by the blessing of God, may be one effect of the Catholicism of our Ritual: while, by endeavoring to carry out the Catholic spirit of our Prayer Book, we shall ourselves be more imbued with Catholic feeling, and be prepared to view with compassion and sympathy, rather than with anger, our brother Catholics abroad, who are still enslaved to Rome and to the abuses which degenerate Rome encourages.

Meantime, the Ultra-Protestants, who, from their horror of the opposite extreme, scarcely regard as Christians their brethren of Rome, seeing that we are prepared in our opposition to Rome, to unite with them in protesting against those un-scriptural abuses to which I have more than once alluded, while we still resolutely maintain much in common with Rome itself, may be induced to reconsider the points of difference between themselves and us, and gradually assume a more Catholic character; thus both extremes, by approaching the middle point, will draw nigh to each other, and be prepared for union when the time of union shall have come.

Perhaps to some of us it may seem that there are symptoms of such an approximation even now existing around us. Certain it is, that Papists themselves are beginning to admit what it has long been their policy not to concede, that there is a marked difference between the Church of England and the Protestant communities by which we are surrounded; and when once, from the example which we exhibit, they discover the fact that a renunciation of the errors of Popery does not of necessity involve a desertion of the truths of Catholicism, we may expect to witness the gradual working of a reform among Romanists, which, if not precisely like our own Reformation, in point of detail, may be identical with it in spirit. And certain also it is that, while many Protestant seceders from the Church in this country are gradually adopting practices and opinions to which their ancestors were resolutely opposed, a spirit of inquiry is excited among Protestants in foreign lands; and many who, for a while, reviled us for not being sufficiently Protestant, approach us now with respect, to ascertain the working of our system, and to master the principles on which we act. The Church of England may have been destined to great things, if only her children will wait for God's time;[¶¶] if they will remember that His ways are slower than our ways; if they will leave events to Him, and be themselves employed in the humble discharge of the duties which their hand findeth to do;[***] if they will let their moderation be known unto all men;[†††] if, while seeking the blessing of peace-makers,[‡‡‡] they will at the same time be sober;[§§§] if, zealous for the Glory of God, they will at the same time let their eyes look straight on, and their eyelids look straight before them; if they will ponder the path of their feet and turn neither to the right hand nor yet to the left.

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[*] Acts xvii. 11. Cf. John v. 39. Deut. xi. 18—20. Is. viii. 20. 2. Tim. iii. 15, 17. 2 Peter i. 19, 20.

[†] Article xxii.

[‡] Article xxviii.

[§] Article xxix.

[‖] Article xxx.

[¶] Article xxxii.

[**] Article xxxiv.

[††] Article xxxvii.

[‡‡] Zechariah xiv. 8—12. Cf. Daniel ii. 44.

[§§] Isaiah xxx. 15.

[‖‖] Ezek. xlvii. 12.

[¶¶] Isaiah xxx. 18.

[***] Eccles. ix. 10.

[†††] Phil. iv. 5.

[‡‡‡] Mat. v. 9.

[§§§] 1 Pet. v. 8.

CHRISTIAN SCHOOLS.

I was a partaker in the duties of the triennial meeting of the General Sunday School Union, and desire to bear my testimony to its importance to the Church. Its effort to supply to schools, to Sunday schools, to parish libraries, and to the family circle, such books as are suitable for the children of the Church, should secure for it, one would think, in this reading generation, the most liberal patronage; while the zeal and faithfulness, with which the cause of Christian Education is assisted and promoted in its able journal, should make a friend for it in every father, and in every mother, in the Church. But in this matter, that saying of our Saviour has especial application, "the children of this world are wiser in their generation than the children of light." A school which educates the heels will far outrun, in popular favor, a school that educates the heart. What are denominated fashionable, and sometimes, by an apt expression, finishing establishments—in which, however superficial the intellectual culture, and however far even from the undertaking to exert a moral and religious influence, "the accomplishments," so called, are promised—are overrun with pupils, the children often of parents who profess to be religious: while the accumulation of the best means of the most thorough education, in hands the most skilful and the most faithful, under circumstances the most attractive, of convenience and enjoyment, shall be hindered, and, it may be, ruined, by its honest preference of the immortal soul to the mere ornament of these "vile bodies." How strangely out of favor would St. Peter be, should he come back, and speak to this religious age, so called, of "that which is not corruptible," "the hidden man of the heart!" The friends of Christian education must be content to take St. Peter's chance.—To one publication of the Union, however, I must take the risk of asking special attention: the Report of the Committee on Christian Education, appointed by the General Convention of 1838. When the principles of that report shall be adopted and carried out, there will be something more of Churchmen than the name. It is of children trained up "in the nurture and admonition of the Lord," that men of the Church are made.—*Bishop Doane's Address to the late New Jersey Convention.*

COMMUNICATIONS.

For the Churchman.

PENCILLINGS.

The position of woman in the Church (says "Charlotte Elizabeth") "is a very peculiar one; and the more closely we look into ecclesiastical history, the more striking does it appear.—Satan has borne ample testimony to this; showing how he both hates and fears his first victim." "When he laid the first woof of the master-piece of iniquity that should envelop the professing Church of Christ in darkness, his earliest care was to collect and immure as many as he could of the dreaded opponents. Monasticism was the selvedge by means of which he evened, and tightened, and prevented the whole web from unravelling; clerical celibacy is to this day the main stay by which he holds on the most important appendages to his cunning machinery. He wants men to do his bidding in all the breadth and length of his dire hostility against Christ; therefore he puts asunder what God hath joined, he tears the domestic tie, and forces his victims to what God has distinctly said is not good for them; and so, by easy consequences, into what must utterly harden their consciences, pollute their minds, and destroy their souls.—Let not woman, therefore, be beguiled of her due station in the Church of Christ; let her not with voluntary humility take shelter under an assumed insignificance, and deem that her impressions, her private opinions, can weigh little in the doubtful scale of national or ecclesiastical orthodoxy."[*]

Without admitting that Mistress Charlotte Elizabeth has been pre-eminently discreet in waging a terrible warfare, ostensibly for the benefit of her sex, against a dry argumentative tract, which but for her a very small proportion of the female world would ever have "peeped into;"[†] without admitting that the influence which she ascribes to the segregation of women in the Church of Rome, is by any means as extensive as in her zeal she would have us to believe; (were we to coincide with her in this particular, we should be utterly at a loss to know in what way to dispose of the wives that help to make up that comprehensive communion;) without admitting that Satan, who sometimes clothes himself as an angel of light, and of whose plans we are not especially cognizant, hates and fears his first victim more than he does his second, we still very cheerfully respond to the sentiment, "Let not woman be beguiled of her *due* station in the Church of Christ." Her impressions, her private opinions, may weigh much in the scale of ecclesiastical orthodoxy. Let her in the first place be *properly trained* to hold the theological distaff; let her be *diligently taught* to "seek" materials, "and to work willingly with her hands," (Prov. xxxi.,) and we fear not the result; she will not weave (to carry out the simile of our authoress) the "spider's web;" but like Phebe, she will be a "succorer of many;" like Priscilla, she will "expound the way of God more perfectly," even to those who are "eloquent and mighty in the Scriptures;" nay, like Lois and Eunice, she will prepare her sons for the highest offices in the Church, and be honored with the distinction of having her "unfeigned faith" preserved in perpetual "remembrance."

In registering lately some doctrinal excerpts, we were struck with the dissimilarity which existed between two modern writers—the one a male, the other a female, (both reputed to be pious and evangelical,) on the much controverted question of Imputed Righteousness.—And when comparing the two, we could not hesitate for an instant to array ourselves on the side of the latter. Surely, we thought, she has argument to support her; and the longer that we have reflected, the deeper has been our impression that the truths which she utters will weigh not a little in the "scale of ecclesiastical orthodoxy." The extracts are these:

"The righteousness of Christ by which we are justified, (says Dr. Alexander of Princeton,) does not become ours by transfusion, or by the transfer of his holy acts to our souls, but by *imputation*, which is the reckoning this to us, or *granting* it to us, and treating us accordingly." "Justification is complete in the first moment of believing." "Our obedience adds nothing to the perfection of our justification." "Justification includes a full pardon for all our past sins, and an *ample provision* for the pardon of all which the believer *may afterwards commit*. Just as if a man owes a debt to a merchant, and some rich man deposits a sum and has it set down to his account, which is not only sufficient to cancel his debt already contracted, but also to be a *set-off against debts which he may afterwards contract*."[‡] *Treatise on Justification by Faith*, p. 47, 48.

"The great and glorious doctrine of the New Testament (says Mrs. Hannah More) was to exalt the Saviour and to humble the sinner; the new doctrine is to exalt the sinner also, and in that proportion to establish and secure him in sin. For if the Saviour's righteousness by transfer becomes so far the believer's righteousness as to become in the new language his own personal holiness, he has in his own person 'whereof to glory,' and any further attainment is anomalous; or at best this tranfer is even less rational and evidently more removed from common sense as well as from charity than the doctrine of supererogation itself; for *that* only teaches that some men were rich in good works enough and to spare; but *this*, instead of the friendly disposal of such superfluous wealth, teaches that we have none worth keeping, and that if we had, there is a provision made for rendering it utterly useless.[§]

"A distorted truth, then, is worse than an original falsehood, because it deceives the injudicious and ill-informed by retaining some little vestige of the truth they had been taught to venerate. Thus, they who pretend to add new glory to the character and offices of Christ are in effect dishonoring by misrepresenting him. It is a fearful fact that the holiest doctrine may be perverted, till, instead of its being the source of salvation, it becomes a fountain of impiety. Instead of humbling the sinner, it confirms him in sin; instead of purifying, it corrupts; instead of sobering, it inebriates; and lands him on a daring and presumptuous confidence. Instead of promoting the cause of God as it professes, it advances that of Satan. It is a false light which leads to utter darkness, for 'if the light which is in thee be darkness, how great is that darkness!'"—*Works*, p. 489.

Such, thoughtful reader, are the extracts; be not surprised, therefore, if we subjoin the admonition—"Let not (the well-informed and discriminating) woman be beguiled of her due station in the Church of Christ;" by reading, marking, learning, inwardly digesting, and then instructing, she may eventually prove herself to have been one of Satan's most "dreaded opponents;" she may show that a doctrine "wholly subversive of popery" may be so corrupted as to become wholly subversive of morality; for that *if* the sinner is complete in Christ, and treated as if he were as righteous *as* Christ, at the very first moment of believing, and is thus amply provided for the absolution of the most atrocious crimes that he may commit, then he may be "earthly, sensual, devilish," to the hour of death, and still by progressive sanctification may have attained to the measure of the stature of the fulness of Christ; in a word, she may warn even masters in Israel that "some of the worst errors" of Romanism are not more pernicious than some of the heresies of Protestantism, the latter—so far as we are able to judge—being as often employed by Satan as the former to "harden the conscience, pollute the mind, and destroy the soul."

Melancthon.

June 11, 1842.

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[*] A Peep into No. 90, p. 8, 10.

[†] The all important subject of Justification is disposed of by Charlotte Elizabeth in twenty-three short lines. She says very truly, that the doctrine of the XIth article "is a doctrine wholly subversive of Popery;" but adds, "the way in which Mr. Newman arranges it would be laughable, if any one might dare to laugh at sin." This is the most convenient method of getting rid of a difficulty, a method adopted by the Princeton Reviewers in their *January number.* Ridicule, however, is not in this age the "test of truth;" and Mr. Newman may still congratulate himself that he is not in the predicament of Abimilech, of whom we read, that a certain woman cast a piece of a millstone upon his head, and all-to [altogether] *brake his skull.* Judges ix. 53.

[‡] The Doctor attempts to make a distinction between a transfer and an imputation, and yet he says that righteousness imputed is righteousness granted. Would Charlotte Elizabeth "laugh" at this proposed distinction? Would the Princeton Reviewers hold it up to ridicule? From the following passage it would seem that a divine well versed in Calvinistic theology does not recognize it. "I have come to the conclusion, (says the Rev. Albert Barnes on Rom. iv. 3,) that there is not *one* [passage of Scripture] in which the word [translated to account or to impute] is used in the sense of reckoning or imputing to a man that which does not strictly *belong* to him; or of charging on him that which *ought* not to be charged on him as a matter of personal right. The word is never used to denote imputing in the sense of *transferring*, or *of charging that on one which does not properly belong to him.*" "No doctrine of *transferring or of setting over to a man what does not properly belong to him*, can be derived therefore from this word." At all events, if Dr. Alexander be a Calvinist, he differs as widely from his preceptor, as in Charlotte Elizabeth's opinion the tractarians differ from the Articles. "The Lord Christ (says Calvin) so communicates his righteousness to us, that with reference to the divine judgment, he *transfuses* its virtue into us in a most wonderful manner;" and quoting Rom. v. 19, "by the obedience of one shall many be *made* righteous;" he immediately adds, "what is placing our righteousness in the obedience of Christ, but asserting that we are *accounted* righteous only because his obedience is accepted for us as if it were our own?" *Institutes*, III., 11, s. 23, *Mackenzie's translation.*

[§] What does Dr. Tyng think of such sentiments?

For the Churchman.

Review of the Editorial Article, entitled, "THE MILLENNIUM AND ANTICHRIST."

NO. II.

Of the other department of Bible Chronology, viz., the *prophetical*, we affirm, that the prophecies of Scripture contain as well dates as events. In other words, that the *events* predicted in the word of God in their commencement and termination, are marked by *dates.* Now, all who are in the least conversant with this subject, however diversified their views of its several parts, admit that the predictions contained in the Book of Daniel and the Apocalypse embrace a summary of *all the divine purposes* from the commencement of Daniel's 70 prophetic weeks, down to the end of time, or more properly, to the termination of "the present order of things." That period arrived, and there will be an *end* to the government of God over the world, as connected with the dispensations of his providence and grace. Of these prophetical dates, there are principally, *five*, viz: 453,+533,+1,260,+30,+45,=2,321. This aggregate of prophetical, added to that of historical time down to the commencement of Daniel's 70 weeks, A. M. 3679, gives a total of 6000 years.

This result, however, so far as dependent on prophetical numbers, we remark, depends upon the single circumstance, whether prophetical time is to be understood *literally*, as we have already said, i. e., a *day* for a *day*; or whether it is to be interpreted *mystically*, i. e., a *day* for a *year*.

The difference in the application of prophetical time literally and mystically to the predicted events of Scripture, may be illustrated by a reference to the interpretations given of "Antichrist," &c. No prophetical interpreters deny the predicted appearance, career, and end, of such a power, and that it is denoted by the "*little horn*" of Dan. vii. 8; viii. 9; and "the man of sin and son of perdition" of St. Paul, 2 Thess. ii. 3, 4. They also agree that, to his career, is fixed a *definite* period of time, marked by the prophets under the appellation of "time, times, and dividing of time," &c., (Dan. vii. 25, xii. 7, and Rev. xii. 6, xi. 2, xiii. 5.) Now, this period, if taken *literally*, is interpreted to denote *three years and a half*; if taken *mystically*, it amounts to 1260 years! Every feature of the prophecies therefore relating to Antichrist is completely changed, by the application of one or other of the above prophetical numbers. If the prophetical "time, times, and dividing of time" is to be taken literally, then the "reign," &c. of "THE Antichrist," as the learned Editor states, is "to last *three and a half literal years*," and is "shortly to precede the second coming of our blessed Lord to judgment." If on the other hand it be understood mystically, then the three years and a half of Antichrist's reign, (counting a day for a year,) is "made to comprise *a period of* 1260 *years*." The same will apply to the chronology of *every other* predicted event. In order therefore to a *right* interpretation of prophecy, it is indispensable that this matter be understood. Nor, considering the learning, talent, and piety enlisted in the advocacy of both these systems, is this an easy task. Maitland, Burgh, and Tyso, with others, interpret prophetical time *literally*; while those who understand it *mystically* include the names of Joseph Mede, Sir Isaac Newton, Bishop Newton, Bickersteth, McNeile, Brooks, Cunninghame, and others. Indeed, in this controversy, so far as names are of any weight, there is an evident preponderance in favor of the mystical sense. Not, however, that we would be understood to risk the merits of this discussion on mere names or majorities. Kindred topics, predicated of the prophetical interpretation of time as advocated by us, find but "little sympathy" from the great mass of those "who profess and call themselves Christians." No, the modern outcry of "*vox populi, vox Dei*," is no authority with us. Rather, "to the law and to the testimony;"—in other words, *pre-eminently*, to "Holy Scripture"—*subordinately*, to "ancient authors;"—"if we speak not according to them, it is because there is *no light* in us." (Isa. viii. 20.)

This subject spreads before us an extensive field of interesting and useful discussion; at least, so *we* think—and our greatest embarrassment in conducting it arises from the limits to which we feel ourselves confined. In order, therefore, to place the matter before us in the least objectionable and strongest possible form, we will present it in the shape of the following simple inquiry—"*May periods of time* (*in Scripture*) *be understood as enigmatically expressing different periods?*" In other words, may the term day, &c., be understood in any instance to denote a longer period than that of a natural day of 24 hours?

We remark, first, that, aside from the import of this term as used by the prophets, in the "Age of the World and Signs of the Times" (to which we respectfully refer the reader, pp. 119—124,) we think we have demonstrated that its sense, throughout the historical parts of Scripture, can only be determined from *analogy.* As used by the prophets, we assume the *affirmative* of the question, as above stated; and, as a test of its validity, we shall apply it to the period already named, as appropriate to the reign of "THE Antichrist."

Among the advocates for a *literal* interpretation of prophetical time, the Rev. S. R. Maitland, Perpetual Curate of Christ Church, Gloucester, is, perhaps, the most conspicuous. In this controversy, between 1826 and 1831, he issued four volumes. He has the reputation of having presented the strongest objections against the system we advocate. The benefit of these we shall freely accord to the learned Editor[*] whose article is under review. Before entering upon this discussion, however, there is one preliminary, which, in justice to ourselves, deserves a passing remark. *We* claim to interpret prophecy *literally.* Why, then, it is said, object to a literal interpretation of *prophetical numbers?* To this we reply, that, literalists as we are, it remains as we think to be proved, whether every word in the Bible is to be understood *just as it reads.* The Scriptures, as we receive them, abound with types and symbols not only, but point out *real events* under a *figurative, emblematical, mystical* aspect. Literality, we contend, is not necessarily excluded from the office-work of a prophetical symbol. Who, we ask, would undertake to define "what is *the symbolical or typical accomplishment of a symbol?*" To our minds, the expression conveys no tangible idea. We read for example in the Book of Genesis, that Pharaoh, king of Egypt, had two *symbolical* dreams, which were both fulfilled by *real events*; viz., that of the seven good ears of corn and the seven well-favored kine by seven years of plenty, and that of the seven ill-favored kine and seven thin ears by seven years of famine." Now, where is the consistency of supposing that this season of plenty and of famine were respectively *symbolical* fulfilments of Pharaoh's dreams? And how does it accord with scriptural verity to speak of them as being *symbolical* fulfilments of the *symbol?* Again, says our Lord, "If any man will come after me, let him deny himself, *and take up his cross*," &c. "I am the *door*," &c. But is every Christian, as a condition of his discipleship, to bear upon his shoulder a *literal cross?* Is Christ a *literal door?* To pretend this, is what we denominate *ultra* literalism. So Mr. M.

Our conclusion is, that the same rule of interpretation which applies to the above, may with equal propriety be extended to *prophetical time*: i. e., that the term DAY, in prophetical language, *may* mean a YEAR. Mr. Maitland, however, though he admits that "the plan which God was pleased to adopt for the purpose" of revealing future events to the prophets "was both mysterious and figurative," yet that "it consisted, for the most part, of symbols addressed to the *senses*, having a mystical meaning which was not apparent to him who *saw* them, and was only partially explained to him."[†] Our obtuseness may prevent a clear perception of Mr. M's. meaning; for, "though he uses the word *senses*, in the plural, he seems throughout his argument on this point to limit it to the *one sense* of SIGHT only;" and thence infers, that "because the words *day* and *time* address the sense of *hearing*, and not of sight, therefore they cannot be emblematical." And yet Mr. M. elsewhere contends, that "there *are* visible symbols for periods of time used in the Scriptures, and refers to Gen. xl. 12, 26, and xli. 26,—"The three *branches* are three *days*"—"The three *baskets* are three *days*"—"The seven good *kine* are seven *years*, and the seven good *ears* are seven *years*."[‡] The truth, as we apprehend, is, "that when things are communicated to the sense of *sight* by symbols, they must be allowed to have an *emblematical* meaning." And though it is possible that definite periods of time may be represented by visible symbols, yet in the above quotations, we cannot discover the least relevancy to the purposes designed by that writer. For, these symbols cannot be considered primarily as emblems of *time.* "The two first are intended to set forth the *occupations* of the butler and baker; the two latter to denote *plenty*," &c. It is *number* after all which denotes *revolutions of time*, whether of *days* or *years*; but why a certain number of *branches* and *baskets* should mean *days*, whilst a number of *kine* should signify *years*, we apprehend no man could determine. It would seem to require a special interpretation in every instance; and then the inconvenience of representing a large number of days or years by so great a multitude of symbols of like character, is a sufficient reason for adopting a different mode of veiling the signification, when *long periods* are to be designated;" e. g., the "time, times, and dividing of time" of Dan. vii. 25, &c., Rev. xii. 14, &c., and the 2300 days of Dan. viii. 14.

But, Mr. Maitland has a criterion by which to "judge when words are used symbolically or enigmatically, and when they are not." And, as applicable to the subject in hand, he repeatedly insists, that as the word "goat" means *goat*, and "king" means *king*, in the visions of Daniel, so the word "day" must mean *day.*[§] But were not the *beasts*, &c. which Daniel saw *emblematical?* This Mr. M. admits.[‖] Where then the consistency of denying a similar emblematical interpretation of the word *day?* "We believe that in *every* instance of symbolical language the words used are *first* intended to convey their *primary* and *literal* signification;" but in the application of this symbolical language to the subject of which it treats, whether of events or of dates, the meaning or sense can only be determined by "the ordinary rules of analogy," as predicated of "the *internal evidence* in the prophecies themselves in which the event or date occurs," showing "that they are used enigmatically.” To illustrate this point—“when Ezekiel was ordered to lie upon his left side three hundred and ninety days for the iniquity of Israel, and forty days upon his right side for the iniquity of Judah, “*each day for a year*,” (Ezek. iv. 4—6,) he must have understood these days to be *emblematical* of years; yet did he not confound the *literal* terms in which *days* were expressed, but doubtless continued upon his side so many literal *days*.”

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[*] The editor begs to say that he has never read or seen the work of Mr. Maitland, nor, to the best of his recollection, has he ever read or seen any review of the work or extract from it.

[†] Second Inq. 1829, p. 50.

[‡] Second Inq. p. 2.

[§] Second Inq. p. 3.

[‖] Ib. p. 56.

R. C. S.

(*To be continued.*)

Erratum. In the first part of this review, for *Zoology*, read *Geology*.

To the Editor of the Churchman.

Rev. and Dear Sir,—In your paper of the 18th inst., there is an extract from the recent address of the Bishop of New Jersey to the Convention of his diocese, in which the Rt. Rev. author has thought proper to indulge in reflections not the most kind or respectful on the motives of the persons, composing what he is pleased to call “the smallest possible majority” of the House of Clerical and Lay Deputies of the late General Convention. As one of those who are thus unceremoniously arraigned and condemned in this effusion, I ask the privilege of a place in your columns for a few remarks in the way of comment. If that “smallest possible majority” did choose to exercise their deliberate judgment in the matter alluded to, instead of subserviently assenting as a matter of course to a proposition from the House of Bishops, which under existing circumstances they believed to be unadvisable and premature, and at the same time in its provisions, or rather in its want of adequate provisions for the security of the Church, ill digested and dangerous in its practical operation:—if they did make use of their constitutional and rightful prerogative and arrest a measure which they conscientiously regarded as inexpedient and fraught with mischief, as well as conflicting with the spirit and letter of the constitution of our ecclesiastical confederation; they scarcely, one would think, laid themselves open even to public reproof from a solitary bishop in an official communication to his Convention, much less to the uncharitable imputation of “making expediency the convenient stalking-horse of their selfishness and cowardice:” nor, in such an imputation, is it easy to discover much of that “tenderness” with which the Rt. Rev. gentleman, in the plenitude of his compassion for their weakness and timidity, thinks they ought to be “treated,” or much either of “meekness or patience” in what I suppose he wishes to be considered as a “reply” to the arguments which governed their decision. The Bishop of New Jersey, doubtless, feels not a little sore at the defeat of a favorite measure, which he with others have so pertinaciously advocated; and for the adoption of which by the General Convention, he had probably, in his public addresses, and in private conversation, more or less pledged himself to the ecclesiastical dignitaries and others of our mother Church, who honored him with their attentions in his recent visit to England; and it was natural that he should seek to pour out his grief as soon as he could find an audience ready to listen to his lamentations. But if he had taken counsel of his good sense, and especially of that “spirit of love” of which he subsequently and somewhat ostentatiously speaks, he would methinks have chosen some other way and some other occasion to have given utterance to his disappointment, and have employed language, when speaking of a solemn decision of a collateral branch of an ecclesiastical council of which he is ex-officio a member, and of the persons who were instrumental in bringing about that decision, savoring less of dogmatism and arrogance, more characteristic of the courtesy of a Christian gentleman, and more becoming the elevated station which he holds in the Church of God. Who composed that “smallest possible majority, and took the lead in opposition to the measure in question? Were they neophytes, young in years and experience, mere tyros in the knowledge and conduct of ecclesiastical affairs, and of comparatively recent connection with our communion, as were notoriously some of those from whom the proposition emanated? Were they men whose attachment to the Church, whose adherence to her distinctive principles, whose devotion to her interests, and whose competency to judge and decide in the premises can justly be called in question? Did they act in the matter from mere caprice, and were they capable of so acting? Did they take counsel of their passions rather than of their judgment and sense of duty? Was it their only qualification that they “were good lawyers, who reasoned strictly from the title of the Constitution or its terms?” and were they otherwise unskilled in the business they were deputed by their respective dioceses to transact, new to the councils of the Church Diocesan and General, and ignorant of the nature and insensible of, or indifferent to, the solemnity and importance of the trust committed to them?* The Bishop of New Jersey must surely have strangely forgotten himself and the position he occupies, when he ventured to arraign the motives and impugn the decision of the respected, and many of them venerable gentlemen, implicated, and penned and uttered this discourteous language; and must on cool reflection acknowledge, that in the remarks in which he has indulged, he wrote impulsively with his pen and “spake unadvisedly with his lips.”

But another part of this address, connected with the same topic and still more reprehensible, claims attention. And passing by, what the Rt. Rev. author doubtless regards as an argument on the point in question; but in which, with much and labored special pleading, there is more dogmatism than reason, and more poetry than logic; I would take leave to ask, if the Diocese of New Jersey is too small for his ambition, that he should assume the lofty bearing of Metropolitan, and obtrude his Episcopal advice and recommendation on other dioceses, urging them hereafter “to be careful whom they send to represent them,” and admonishing them, that in order “to have their sense of duty acted on, they should cause it to be known?” What has the Bishop of New New Jersey to do with other dioceses? Who made him “a ruler and judge” over them? Who gave him authority to speak to them in his official capacity, in advisory language, much less in a tone approximating very closely to dictation and command? Would he throw an apple of discord into other dioceses? Would he set up a standard around which the factious might rally, and fill our several Diocesan Councils with discord and confusion? Would he, for the sake of riding a favorite hobby, and carrying into effect his poetical conceptions and anticipations, disturb the peace of the Church in her several branches, and set her sons in battle array throughout her length and breadth? Are our respective dioceses unable to discover and discharge their duty to the Church, to the world and to God, unless the Bishop of New Jersey interfere and supervise their deliberations and point out the way? Of this extraordinary recommendation, for most extraordinary it is in connection with the subject matter of discourse, I will not trust myself to speak in the terms it deserves. But while I thus forbear, I may be permitted to enter my solemn protest against it, and hold it up as an alarming sign to all who desire the prosperity of the Church, and would maintain “the unity of the spirit in the bond of peace.” Let the Bishop of New Jersey exercise the Episcopal authority which he seems so much disposed to magnify, to his heart’s content in his own diocese; but in the name of all that is decorous, let him refrain from any future attempt to “lord it over” any other portion of “God’s heritage,” either by recommendation or otherwise. And when he next essays to arraign the conduct of men, his equals in all respects, except in the accidental circumstance of official station, let him reflect that his opinions will have weight in proportion to the modesty and courtesy with which they are expressed.

G. U.

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* That the readers of your paper may know of whom this “smallest possible majority” was composed, whom the Bishop of New Jersey arraigns, and treats very much as if they were mere schoolboys, whose deliberate judgment is far outweighed by his simple ipse dixit, I subjoin the names of some of the more prominent of the laity. They were, the Hon. Ezekiel F. Chambers, of Maryland; Josiah Collins, Esq., of North Carolina; the Hon. Chief Justice Jones, Peter A. Jay, and Thomas L. Ogden, Eqrs., of New York; and James S. Smith, Esq., of Pennsylvania.

For the Churchman.

MUSIC.

The following concise and admirable sketch of Church Music, is from the Rev. Henry H. Milman’s “History of Christianity,” and cannot fail to afford both gratification and light to the inquirer into the origin of Chants and Hymns, so peculiarly identified with the early history of the Church.

“Christianity has been the parent of music, probably as far surpassing in skill and magnificence the compositions of earlier times, as the cathedral organ the simpler instruments of the Jewish or Pagan religious worship. But this perfection of the art belongs to a much later period in Christian history. Like the rest of its service, the music of the Church no doubt grew up from a rude and simple to a more splendid and artificial form. The practice of singing hymns is coeval with Christianity; the hearers of the apostles sang the praises of God; and the first sound which reached the pagan ear from the secluded sanctuaries of Christianity, was the hymn to Christ as God. The Church succeeded to an inheritance of religious lyrics as unrivalled in the history of poetry as of religion. The Psalms were introduced early into the public service; but at first, apparently, though some psalms may have been sung on appropriate occasions—the 73d, called the morning, and the 141st, the evening psalm—the whole Psalter was introduced only as a part of the Old Testament, and read in the course of the service. With the poetry did they borrow the music of the synagogue? Was this music the same which had filled the spacious courts of the Temple, perhaps answered to those sad strains which had been heard beside the waters of the Euphrates, or even descended from still earlier times of glory, when Deborah or when Miriam struck their harps to the praise of God? This question it must be impossible to answer, and no tradition, as far as we are aware, indicates the source from which the Church borrowed her primitive harmonies, though the probability is certainly in favor of their Jewish parentage.

The Christian hymns of the primitive Churches seems to have been confined to the glorification of their God and Saviour. Prayer was considered the language of supplication and humiliation; the soul awoke, as it were, in the hymn to more ardent expressions of gratitude and love. Probably the music was nothing more at first than a very simple accompaniment, or no more than the accordance of the harmonious voices; it was the humble subsidiary of the hymn of praise, not itself the soul-engrossing art. Nothing could be more simple than the earliest recorded hymns; they were fragments from the Scripture: the doxology, “Glory be to the Father, and to the Son, and to the Holy Ghost;” the angelic hymn, “Glory be to God on high; the cherubic hymn from Rev. iv. 12, “Holy, holy, holy;” the hymn of victory, Rev. xv. 3, “Great and marvellous are thy works.” It was most probably the cherubic hymn to which Pliny alludes as forming part of the Christian worship. The “Magnificant” and the “Nunc Dimittis” were likewise sung from the earliest ages; the Halleluia was the constant prelude or burden of the hymn. Of the character of the music, few and imperfect traces are found. In Egypt, the simplest form long prevailed. In the monastic establishments, one person arose and repeated the psalm, the others sat around in silence on their lowly seats, and responded, as it were, to the psalm within their hearts. In Alexandria, by the order of Athanasius, the psalms were repeated with the slightest possible inflection of voice; it could hardly be called singing. Yet, though the severe mind of Athanasius might disdain such subsidiaries, the power of music was felt to be a dangerous antagonist in the great religious contest. Already the soft and effeminate singing introduced by Paul of Samosata, had estranged the hearts of many worshippers, and his peculiar doctrines had stolen into the soul, which had been melted by the artificial melodies introduced by him into the service. The Gnostic hymns of Bardesanes and Valentinus, no doubt, had their musical accompaniment. Arius himself had composed hymns which were sung to popular airs; and the streets of Constantinople, even in the time of Chrysostom, echoed at night to those seductive strains which denied or imperfectly expressed the Trinitarian doctrines. Chrysostom arrayed a band of orthodox choristers, who hymned the coequal Father, Son, and Holy Ghost. The Donatists in Africa adapted their enthusiastic hymns to wild and passionate melodies, which tended to keep up and inflame, as it were, with the sound of the trumpet, the fanaticism of their followers. The first change in the manner of singing was the substitution of singers, who became a separate order in the Church, for the mingled voices of all ranks, ages, and sexes, which was compared by the great reformer of Church music to the glad sound of many waters.

The antiphonal singing, in which the different sides of the choir answered to each other in responsive verses, was first introduced at Antioch by Flavianus and Diodorus. Though, from the form of some of the psalms, it is not improbable that this system of alternate chanting may have prevailed in the Temple service, yet the place and the period of its appearance in the Christian Church seem to indicate a different souce. The strong resemblance which it bears to the chorus of the Greek tragedy, might induce a suspicion that, as it borrowed its simple primitive music from Judaism, it may, in turn, have despoiled paganism of some of its lofty religious harmonies.

This antiphonal chanting was introduced into the West by Ambrose; and if it inspired, or even fully accompanied the Te Deum, usually ascribed to that prelate, we cannot calculate too highly its effect upon the Christian mind. So beautiful was the music in the Ambrosian service, that the sensitive conscience of the young Augustine took alarm, lest, when he wept at the solemn music, he should be yielding to the luxury of sweet sounds, rather than imbibing the devotional spirit of the hymn.—Though alive to the perilous pleasure, yet he inclined to the wisdom of awakening weaker minds to piety by this enchantment of their hearing.

The Ambrosian Chant, with its more simple and masculine tones, is still preserved in the Church of Milan; in the rest of Italy it was superseded by the richer Roman Chant, which was introduced by the pope, Gregory the Great.”*

Etymon.

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* The Cathedral Chanting of England has probably almost alone preserved the ancient antiphonal system, which has been discarded for a greater variety of instruments, and a more complicated system of music, in the Roman Catholic service. This, if I may presume to offer a judgment, has lost as much in solemnity and majesty, as it has gained in richness and variety. Ce Chant (le Plain Chant) tel qu’il subsiste encore aujourd’hui est un reste bien defigure, mais bien precieux de l’ancienne musique, qui apres avoir passe par la main des barbares n’a pas perdu encore toutes ses premieres beautes.—Millin Dictionnarie des Beaux Arts.

For the Churchman.

THE VISIBILITY OF THE CHURCH.

The Rev. W. Dalton, of Wolverhampton, England, one of the most popular of the English clergy, and one of the leaders of the Evangelical party, in a letter addressed by him to his parishioners on the subject of the “Visibility of the Church,” thus expresses himself: “Remember that all this provision (of mercy) is within the pale of the visible Church. The ministers of God hold their commission from Christ by virtue of an Episcopal ordination, and the divine sacraments are channels of blessings to us, only when administered according to Christ’s ordinance. Leave this ground of blessing for any human institution, and you forsake your own mercies. You depart from the authorized school of instruction, you forsake the family board,” &c.

Again. “You may learn from this subject how to look on separation from the Catholic Church. I would say in one word, look on it with holy abhorrence. You have been taught to pray “from all false doctrine, heresy, and schism, good Lord deliver us.”

Again. “What then will you do with the foreign Protestant Churches, the Presbyterian Church of Scotland, and the Dissenters of this country? Will you unchurch, and unchristianize them all? We might justly reply, that we are not called to pass any sentence upon them, nor even bound to give any opinion about them. To their own master they stand or fall. It is ours to state what we believe to be the truth, and not to feel uneasy about “the inferences that men may draw from sound positions.”

This is called in England and Scotland, and will be called in our country, the “narrowest bigotry.” But is it not rather to be considered an honest and plain statement of what all true Churchmen hold to be the principles of the Gospel, on the subject of the Church? As to the charge of “unchurching and unchristianizing” those who do not hold fast to primitive “order,” it seems to me, the proper answer is,—We do not unchurch them, or unchristianize them; but they unchurch and unchristianize themselves, so far as the particular *doctrine of the Church* is concerned. We hold the truth to be, That from the Apostles’ time there has been *but one Church* of Jesus Christ: nay, but *one* from the time of Abraham. The Apostles were graffed into this one Church, from which the Jews were “broken off.” The root remained the same, and all we who are of “like precious faith” with Abraham, are “partakers of the root and fatness of the olive tree.” This is not our doctrine, but the doctrine of Christ. Whatsoever differs from it, or opposes it, is *false doctrine*, in our judgment, and in the judgment of the Catholic Church. How then, it may be asked, can we pray to be delivered “from all false doctrine,” and consistently, by word or deed, suppress the truth, or connive at error? Moreover, if we are of the ministry, we are solemnly bound, by our ordination vows, to “drive away from the Church *all false doctrine*.” Is it bigotry to be found faithful? Surely our accusers have not well considered what they say. Truly it is a hard case to be abused for speaking the truth, by those for whose benefit especially we testify. We believe they hold a false position, one on which they cannot stand securely and await the coming of the Lord; and in all Christian love we say to them, Come with us, join our ranks, rally round the standard of the Catholic Church: let us present a broad front against the powers of darkness—and go on conquering and to conquer.

Excuse my “cacoethes scribendi.” I did not intend to do more than request you to insert the extract from the Rev. W. Dalton’s letter, which I have no doubt you will do with pleasure. Permit me to call your attention to an article in the last number of the “Presbyterian,” on “English Church affairs,” from a Presbyterian in England, from which the extract is taken.

Yours, G. B.

New York, June 27, 1842.

The following is an extract of the article referred to by our correspondent “G. B.” The writer of the letter is doubtless correct in his facts, but his imputations of *bitterness, rancor, arrogance, contempt*, &c., might have been spared. Experience shows how lightly such charges are made.

“Since my last communication, no events of public notice have occurred within the English Establishment. Notwithstanding their defeat in regard to the Oxford Professorship, the Tractarian party is continuing to make progress. The general repudiation of the extreme views expressed in Mr. Newman’s famous tract ninety, has only increased the wide attachment to the less startling tenets of the Oxford school. With the exception of addresses and counter addresses to the Archbishop of Canterbury (resulting merely in polite acknowledgments of their reception,) and occasional controversies in provincial journals, the conflicting opinions within the Church are not finding any public manner of expression. The changes silently at work are not, however, the less great in their extent or influence, but they are of less interest to the Kirk of Scotland than to the Church of Rome, which is watching with deep attention a course of circumstances which it has already skilfully turned to account. I refrain therefore from enlarging on the present state of parties within the Establishment. Indeed, the sound of internal warfare is almost unheard amidst the din of rancorous hostility carried on by all sections of Churchmen against Dissenters. Not to speak of the more coarse and offensive ways in which this Church feeling is displayed, and which are frequently exposed by the public press—such as the refusal of burial to bodies that have been baptized by Dissenters; exclusion of Dissenters from benefit of local institutions and charities over which the clergy have control; separation in Bible and Missionary Associations hitherto esteemed common Christian ground—by every form of hostility and annoyance the Church is seeking to persecute and put down Dissenters. In the towns these efforts of bigotry do not effect much harm, but in country districts, where the poor members of dissenting chapels are under tyrannical control and intimidation, the people are becoming subjects of a revived spiritual despotism. This violence of Church feeling in England has no relation to the voluntary controversy, wherein both Dissenters and Churchmen often displayed unbecoming rancor. It is not political dissent, but dissent as such, which is now opposed. The Wesleyans, with all their Conservatism and respect for Establishments, are disowned as indignantly as the wildest sectaries. The Kirk of Scotland and other Presbyterian Churches are treated with similar contempt. And as already stated, those termed Evangelical clergy are foremost in this war of bigotry. Instances of this are perpetually occurring, and many have come within my own observation. Nor is this bitterness confined to private modes of expression. Its attacks are made openly from the pulpit and the press. I have heard sermons preached by some of the most popular of the Evangelical clergy, full of the most unseemly and rancorous attacks upon all dissentients from the Anglican Church and her liturgy. Multitudes of tracts, and pamphlets, and pastoral addresses are circulated, in order to increase this hostile spirit. I have just read a letter of this kind by the Rev. Mr. Dalton of Wolverhampton, &c.

THE CHURCHMAN.

SATURDAY, JULY 2, 1842.

☞ Any of our friends having the Churchman of June 28, (last week,) which they do not wish to file, will confer a favor on us by returning them to this office.

REFORMATION OF THE CHURCH IN ENGLAND.

We remarked in our last, that about the time of the Norman conquest a series of encroachments was commenced by the Popes on the liberties of England, by means of which the Church and kingdom were deprived of the appointment to benefices founded by the liberality of their subjects; the country was impoverished by the continual drain of money to Rome; the civil government, by appeals to the court of Rome, was impeded in the administration of justice; was rendered insecure by the divided allegiance of its subjects; and in short, became the dependent and tributary of a foreign power. These encroachments, we further remarked, had been met from time to time by a succession of protests and remonstrances, of which the decree adopted under Henry VIII. and Elizabeth was only the final completion. These protests and remonstrances, we added, were made *salva fide*, without change or innovation in the Catholic Faith as defined by Œcumenical Councils, but solely in defence of the just liberties of the Church and nation from the insidious and intolerable aggressions of a foreign power. These positions we promised to substantiate by quotations from statutes and other documents of unimpeachable veracity.

The following summary from Burn’s Ecclesiastical Law, will suffice for a brief outline of the facts:

1. There doth not appear much of the Pope’s power in this realm before the Conquest. But the Pope having favored and supported King William the First in his invasion of this kingdom, took that opportunity of enlarging his encroachments, and in this king’s reign began to send legates hither; and prevailed with Henry the First to give up the donation of bishoprics; and in the time of King Stephen gained the prerogative of appeals; and in the time of Henry the Second exempted all clerks from secular power. 1 Haw. 49, 50.

2. And not long after this, by a general excommunication of the king and people for several years, because they would not suffer an archbishop to be imposed upon them; King John was reduced to such straits, that he was obliged to surrender his kingdoms to the Pope, and to receive them again, to hold of him for the rent of a thousand marks. 1 Haw. 50.

3. And in the following reign of Henry the Third; partly from the profits of our best Church benefices which were generally given to Italians and others residing at the Court of Rome, and partly from the taxes imposed by the Pope, there went yearly out of the kingdom £70,000, [?] an immense sum in those days. 1 Haw. 50.

4. The nation, being under this necessity, was obliged to provide for the prerogative of the prince and the liberties of the people; as will appear, &c. 1 Haw. 50. *Burn, vol. 3, p. 115.*

“This year,” (A. D. 1100,) says Collier, “Guido, Archbishop of Vienne, came into England with a commission from the Pope to be legate in the whole island. This was looked upon as an authority *primæ impressionis*, [without precedent,] and every body was much shocked at it. It being a thing never heard of, as Eadmer speaks, that any person should represent the Pope in England except the Archbishop of Canterbury. For this reason Guido’s character was universally disowned; neither was he allowed to exercise it in any one instance.

“Thus, we see, the English Church stood upon their ancient right, and would not submit to every imposition of the court of Rome. They did not offer to disprove Guido’s commission, nor question the truth of his credentials, but refused him on the score of an unprecedented authority.” *Collier*, vol. 1, p. 280; (who adds, that the instructions of Hubert, who was sent to the Conqueror, were limited to court business, which made him rather a nuncio than a legate.)

One of the most fruitful topics of dispute was the election of bishops and their appointment or confirmation in their respective sees. These are to be distinguished from the *consecration* or *creation* of bishops. About the latter there is no dispute. It is the act of bishops alone; who alone have authority to convey the character or to make a bishop.

Not so with the election or choice of a person to be made bishop. “In the Primitive Church, when a see was vacant, the provincial bishops used to meet: and when they had examined the morals and sufficiency, and approved the qualifications of the person to be promoted, they ordained him by imposition of hands. This was done in conformity to the Apostles’ precedent. And, therefore, while the election was under debate, ’twas the custom to consult the clergy and laity of the place: this was done both for a fuller inquiry, and that a bishop might not be put upon them against their inclination.”

In the year 1205, the archiepiscopal see of Canterbury was vacant by the death of Hubert.

On this occasion a part of the monks of Canterbury assembled clandestinely in the night, and elected Reginald, their sub prior, to fill the vacant see. “To this election,” says Dr. Lingard, “they knew that a strong opposition would be made. * * * * Their only hope of success depended on the approbation of the Apostolic see.” Accordingly, having exacted an oath of Reginald to keep the matter secret, they despatched him to Rome. But Reginald could not keep his secret; and when it came out, another party of the monks resolved to proceed, in a more regular way. They applied to the king for leave to proceed to an election; and having obtained it, they chose John De Grey, Bishop of Norwich, who was accordingly put in possession of the temporalities.

The dispute was brought before the pope, Innocent III., who annulled both elections, and recommended the proxies of the two disputing parties, while at Rome, to choose one of the cardinals! The proxies answered, that the choice of an archbishop was not within their commission, and that they must have the consent of their convent and of the king. The pope replied that they interpreted their power in too modest a sense; that they were under no limitations from their principals; and that when elections were made at the Apostolic see, it was not customary to wait for the prince’s consent. He charged them, therefore, upon their obedience and under the penalty of being excommunicated, to choose Langton for their Archbishop. These menaces frighted the monks into a compliance, none of them except one, Elias De Brainfield, having the courage to stand out. And thus Cardinal Langton was elected at Viterbo on the sixteenth of May, and consecrated by the pope.—*Collier, vol. 1, p. 413.*

This appointment was made in the year 1207, and is memorable as being the first time that an archbishop had been thrust upon England by the sole arbitrary power of the pope. Langton, though an Englishman by birth, was a declared enemy to the king, and had spent the greater part of his life in France, the country of his enemies. This outrageous infraction on the liberties of the English Church was met by a protest, and involved the kingdom in a long dispute with Rome; the result of which was, that the kingdom was laid under an interdict; the subjects absolved from their allegiance; the king himself excommunicated, and the pope entirely victorious. The king, other difficulties intervening, was ultimately compelled to resign his crown to the pope, according to conditions prescribed at Rome. “The instrument is set down at large by Mathew Paris and the Annals of Burton. By virtue of this resignation, the king was to hold the kingdoms of England and Ireland of the pope, and pay him a thousand marks yearly in acknowledgment of his sovereignty. This grant is said to be made, *communi consilio baronum nostrorum*, by the consent of the barons. And which was a particular mortification, the king was forced to say, *he was willing to submit to all this hardship*; that he resigned his kingdoms by the suggestion of the Holy Spirit, and that he was not driven to this compliance by the terror of the interdict, or out of any motive of fear; but that he was governed in this affair purely by his own free will and inclination.

“In earnest this was hard language for his holiness to put upon a prince! To make him a vassal and a hypocrite at the same time, was an odd stretch of the supremacy, and makes the pope no less remarkable than the king.”—*Collier, vol. 1, p. 420.*

But on the death of Hubert, how came the monks to think of making the election to the vacant see? Why was it not made in the primitive way, by the bishops with the concurrence of the clergy and laity? This same affair is also remarkable as having added another link to the chain of papal bondage in England.

The practice in England, says Dr. Lingard, himself a Romanist, *differed in one point from that of all other Christian countries.* “Several of the cathedral churches,” he continues, “had been originally settled in monasteries, and still continued to be served by monks, who claimed and exercised all the rights of the chapters: a singular and incongruous institution, since it referred the choice of the bishops to men who, by their seclusion from the world, were the least calculated to appreciate the merits of the candidates, or to judge of the qualifications requisite for the office.

“With respect to the other sees, this interference of the monks was perhaps of minor importance: but the Archbishop of Canterbury enjoyed so elevated a station in the Church and state, that his election interested both the king and the prelates. The latter, grounding their pretensions on the more ancient discipline, claimed a right, if not of exclusive at least of concurrent election: but that right was fiercely denied by the monks of Christ Church, whose priors, on more than one occasion, protested that they would rather lose their lives than acquiesce in the violation of the most glorious of their privileges. At the death of each archbishop the contest began; and both parties had recourse to every expedient which policy could suggest. The king always confederated with the prelates; but the monks fought their own battle with spirit and perseverance.”—*Lingard’s Hist. of Eng. vol. 3, p. 20.*

The bishops, says Dr. Lingard, in this dispute had *ancient precedent* in their favor; and the *kings always confederated with the bishops*; and yet Dr. Lingard tells us—without any *literal* violation of truth—that the election of the other bishops by the monks, (compared with that of the Archbishop of Canterbury,) though confessedly in violation of ancient precedent and in opposition to the king and the bishops, or the united civil and ecclesiastical authorities of a country, is a matter of “minor importance!”

In the two years that intervened between the death of Hubert and the appointment of Langton, this dispute between the English monks on one side, and the king and bishops on the other, was argued in conclave at Rome; and the pope determined for the monks, and charged the bishops to acquiesce, and never revive their claim nor give the monks any more disturbance.

“By the way,” as Collier significantly adds to the above statement of fact, “it has been the practice of the court of Rome to depress the rights and authority of the bishops; so that when there happened any debates between them and the monks, the conclave generally declared for the latter.”

After this, it can be no matter of surprise that we find the English, in subsequent reigns, complaining that the bishoprics and other valuable benefices of their country, founded by their ancestors for the benefit of their own Church, were bestowed on foreigners, and especially Italians. Marking the origin of the encroachment, so that the nature of English Protestantism may be duly unfolded, we pass on to another memorable event in a subsequent reign.

In the reign of Henry III., A. D. 1255, “the pope and conclave set up a new project of interest, and made an order that every exempt abbot should take a journey to Rome, upon his election, for the completing his character, and receiving the pope’s benediction. Matthew Paris complains of this innovation, as very prejudicial to the interests of the monastic institution; that it would occasion frequent disputes about the validity of elections; that the discipline of the convent would suffer by the absence of their elect; and that the king, having the custody of the abbeys in the vacancy, the officers of the crown would have a longer opportunity to prey upon the revenues.

“This decree of the court of Rome was soon after enlarged to a farther encroachment upon the Church. For now every elect, exempt or not exempt, was obliged to cross the Alps, and empty his coffers into the Roman exchequer. This order did not only reach the abbots, but extended to all the bishops’ sees where their chapter consisted of monastics.”

This encroachment was met at the time by a protest on the part of Sewall, Archbishop of York. “He had too much conscience to digest the immoderate exactions of that court; [of Rome;] and wrote a sharp remonstrance to Pope Alexander IV. on the subject. His holiness was so disgusted with the censure of his conduct, that he endeavored to lessen the bishop’s authority, to distress him in his fortune, and sink his credit. At last he proceeded to an open revenge, and had him solemnly excommunicated. It seems the archbishop had taken the freedom, amongst other things, to tell him that when our Saviour commissioned St. Peter to feed his sheep, he did not give him any authority to flay or eat them. Another ground of the pope’s displeasure, was the bishop’s refusing to admit unqualified Italians to any living in his diocese. When he was upon his death-bed he complained of the pope’s injustice, and made his appeal to heaven. He wrote several tracts, and died with the character of so pious a prelate, that Matthew Paris mentions a miracle wrought by him in his last sickness.”

Collier, pp. 467, 468.

“This year [A. D. 1252] Matthew Paris reports a remarkable instance of the avarice of the court of Rome. It seems the bishop of Lincoln had ordered some of his clergy to compute the value of the livings held by foreigners. Upon the calculation it was found that the present pope, Innocent IV., had impoverished the Church more than all his predecessors put together. And that the revenues of the outlandish clergy in England, who had been preferred by the court of Rome, amounted to more than seventy thousand marks *per annum*, which exceeded the crown revenues by at least two thirds.”

The life of this same bishop of Lincoln, the celebrated Grosteste, was a continued protest against the papal “provisions,” as they are technically called, by means of which the court of Rome managed to confer the English benefices on Italian and other “outlandish” clergy. A letter of Grosteste to Innocent IV. is still extant, refusing to perform some office put upon him by the pope, the Burton Annals say, to institute a Roman boy in the first vacancy in his diocese. “The letter,” he says, referring to the pope’s bull, “is altogether different from the Apostolical character. First, because of the *Non-obstante* so frequently made use of now-a-days, which has nothing of natural equity in it. Indeed, this scandalous clause brings in, as it were, a deluge of mischief upon Christendom; and gives occasion to a great deal of inconstancy, breach of faith, and bold measures. It shakes the very foundation of trust and security, and makes language and letters almost insignificant. And thus the purity of religion and the peace of society suffer extremely by this latitude. Besides, next to the sins of Lucifer and Antichrist, there cannot be a greater defection, or which carries a more direct opposition to the doctrine of our Saviour and his Apostles, than to destroy people’s souls by depriving them of the advantage of the pastoral office: and yet ’tis evident those persons are guilty of this sin who receive the profit without discharging the duty. For not to perform the office of a pastor is, in the Scripture account, a downright murthering of the sheep.”

The Apostolic See, he adds, has authority for edification, and not for destruction: and “under this restriction can never countenance or command so horrid and pernicious a prevarication. To attempt any thing of this kind would be a notorious abuse, if not a forfeiture of her authority. It would be straying to a lamentable distance from the throne of glory, and the representative of our blessed Saviour: instead of this, such persons may be said to be placed in the chair of pestilence, and in a manner to sit upon the bench with the Devil and Antichrist. * * * * For this reason, since the instructions above mentioned are so plain a contradiction to the Catholic Faith and the sanctity of the Apostolic See, I must refuse them on the score of duty, and not comply even out of deference to the person by whom they are sent.”

For his manly opposition to the crying abuses of the papacy, and its depredations on the Church of England, as abetted by the Dominicans and Franciscans, this truly Christian bishop was excommunicated by the pope. His clergy, notwithstanding, adhered to him; he died in the exercise of his office, and was honored and obeyed to the last moment. A proof, says Collier, that the English Church, even when the papal encroachments were at their height, did not always think themselves bound to be concluded by the pope’s excommunication.

Collier, 1, *pp.* 460–463.

When Boniface VIII. sent a bull to Edward I., the successor of Henry III., alleging that the sovereignty of Scotland belonged to the Roman See, and commanding Edward to desist from his attempt against the Scots, the king and nobility protested against the pope’s authority. In a letter addressed to Boniface, having premised the justness of the king’s cause, the nobility proceed:

“That our sovereign lord the king is by no means obliged to own the jurisdiction of your court, or submit to your holiness’ sentence, with respect to his sovereignty over the kingdom of Scotland, nor indeed in any other temporal matter whatsoever. Neither is he to suffer his rights above mentioned to be called in question.

“Neither is your holiness to expect any embassy from the king upon this subject, in regard that any of these applications would tend to the manifest disherison of the royal dignity and crown of England, be plainly subversive of the liberties, customs, and ancient laws of the country: for the maintenance of which we are all bound by faith, and by grace of God are resolved to defend them, to the utmost of our power.” This was written A. D. 1301.

In 1307 it was enacted in Parliament, “that no abbot, prior, or any other religious person of what state or order soever within the king’s dominions, should pay any rent, tallage, or impositions charged upon them by any foreign superiors, or agreed between themselves; neither were they permitted to go beyond the sea to visit any such monasteries, in order to convey any part of their revenues of effects thither.”

In the same parliament, protests were made against the encroachments of the pope in the following Articles:

First. “The extravagant number of provisions of the best Church preferments, disposed of to Italians or other foreigners and non-residents; to the great prejudice and disherison of the founders, benefactors, and their successors.

Secondly. They complained the pope pretended a right to apply the rents and revenues of religious houses to the use and maintenance of several cardinals.

Thirdly. “The next article remonstrates against the pope’s claim of the first fruits of vacant benefices: a thing never heard of before; and that this new duty was very prejudicial to the king, Church, and kingdom.”

Fourthly. “That the demand for Peter Pence very much exceeded the proportion of the first grant, and were exacted to treble the just value.”

Fifthly. “That legacies given to pious uses were seized by the authority of the Apostolic See, and converted to uses foreign to the intention of the testator.”

Sixthly. “They complained of an abuse with reference to debts: For the purpose: When the creditors went to the pope’s nuncios, and offered them half the debt to secure the rest: these nuncios immediately ordered the debtors to be summoned and distrained before them, in open disinherison of the king and his crown.”

Seventhly. “They complained that legacies which were given in general, to charitable uses, and left to the discretion of the executor, without any particular nomination, that these agencies were unjustly challenged by the pope’s clerks, and turned to uses contrary to the will of the deceased.”

From hence they conclude, that unless God shall arise and scatter his enemies, unless the king and his parliament appear vigorously against the mischief, the exhausting the treasure of the kingdom, the decay of the commonwealth, and the undoing of the Church must inevitably follow.”

These articles were brought into parliament in the form of a charge against the pope’s nuncio, William Testa: they were proved against him; he made no other defence than the pope’s commission; and “after a thorough examination of the matter, ’twas declared by the assent of the king, lords and commons, that the grievances, oppressions and extortions aforesaid, should no longer be permitted in the king’s dominions.” The nuncio was enjoined to revoke and annul his former acts, and to do nothing of the kind for the future; and it was argued by the king, lords and commons, that a protest or “remonstrance against the grievances above mentioned should be drawn up, and transmitted with an embassy to the pope.”

From the above protest it appears, that “the payment of annates *to the pope* was a thing altogether new and unprecedented. But the court of Rome, which was always gaining upon the liberties of the Church, seldom gave over any project of interest. Thus pope John XXII. secured the annates of all vacant benefices for three years together, bishoprics and abbeys only excepted.” The successors of John improved this advantage into a standing claim, and likewise hooked the bishops and abbots into the common servitude.” Collier, 1, 503.

(*To be continued.*)

The vestry of St. Stephen’s Church, Terre Haute, Indiana, have been without the regular services of a minister since March, 1841. They are without a church, and are able to contribute the sum of $1000 towards the erection of one. They wish to procure $1000 more for the same purpose, and have authorized their rector elect, the Rev. R. B. Croes, to receive donations in their behalf. We cannot better commend the object than by the following quotation from the last Conventional address of Bishop Kemper. Referring to Terre Haute, the bishop says: “I still view this as an important station, and trust it may be supplied with as faithful a missionary as he was who lately left it with my entire approbation for another station. I cannot believe that his most conscientious and arduous labors are to be lost at a place where there are some enlightened Episcopalians, and where there is ample room for another congregation.”

When our paper goes to press, the Board of Trustees of the General Theological Seminary is in its annual session in this city, attended by the Bishops of Connecticut, New York, Vermont, New Jersey, Maryland, and Delaware, and clerical and lay trustees from Massachusetts, Rhode Island, Connecticut, New York, Western New York, New Jersey, Pennsylvania, and South Carolina.

The Testimonial awarded by the statutes to those who acceptably pass the full course of study has been voted to nineteen young gentlemen belonging to the Dioceses of Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, North Carolina, and Louisiana.

Statutory enactments have been made, by which, hereafter, the reading of essays by students at Commencements is to be discontinued, and they made occasions, in addition to the delivery of the testimonials, of public worship, a Sermon or Charge by a bishop, and the administration of the LORD'S Supper.

The Board of Missions continued its meetings on Friday of last week, in St. George's Church. The offices of Secretary and General Agent to the Domestic and Foreign Committees, were vacated by the resignation of Rev. Mr. Carder, and Rev. Dr. Vaughan, and the vacancies were filled by the appointment of the Rev. Mr. Harris of Philadelphia, and the Rev. Dr. Whitehouse of Rochester. The highest testimonials were borne to the fidelity and ability with which the former incumbents had discharged the duties of their respective trusts.

A resolution was adopted, to the effect that the correspondence of the committees with missionaries should be hereafter conducted through the bishops of the dioceses in which they are stationed.

A resolution was adopted, to the effect that it was inexpedient for the committees to request or authorize persons going abroad to act as their representatives.

The proceedings of the Board, on the whole, were such as to indicate the increasing prevalence of sound Church principles.

EDUCATION BOARD.—At the recent meeting of the Education Board of our Diocese, for making the annual appropriations to beneficiaries, it was found that the state of the funds would not allow of the receiving of any *new* beneficiaries. Thus *seven* applicants, young men of amply accredited qualifications, were disappointed, of whom two are now in the General Theological Seminary, and two had expected to enter next fall. The Board adjourned until *Monday, September 12th*, in the sincere hope that the above statement will induce the Diocese to enable the Board at that time to extend to those gentlemen the aid which they greatly need to prosecute a course of preparation for the ministry.

The ordination of seven young gentlemen, members of the late Senior Class of the General Theological Seminary, is expected to take place to-morrow morning, in St. Mark's Church.

BISHOP KEMPER'S ADDRESS.—Bishop Kemper having been under the necessity of materially changing his appointments, sometimes since announced, by which June and July are spent in Missouri and Iowa, desires that letters for him may be addressed to St. Louis, Mo.

F. G., whose communication was acknowledged in our last, takes exception to our remark that the connection which Mr. M'Queen formed was contrary to the statutes of the Presbyterian Church, and remarks, that "the Presbyterian Church has nothing on the subject of marriage which deserves the name of statute. They have an article," he adds, "which says that such marriages as that of Mr. M'Queen ought not to be, and that a man may not contract them, but which enacts no penalty for transgressions." We had in our eye the Confession of Faith; but give the correction without argument on the meaning of the word. *Valeat quantum.*

The correspondent of the Philadelphia U. S. Gazette, at Buenos Ayres, has the following:

"The Rev. John Armstrong, preached his farewell sermon at the British Episcopal Church, on the morning of Sunday, the 17th of April. And on Sunday morning last, the Rev. Barton Lodge delivered his first dicourse at the same church. The congregation on both occasions was very numerous."

TO CORRESPONDENTS.

"Philo Cranmer," "A Distressed Parson," "Aphobos," "Old Mortality, jun.," and "J. C.," are received. "Q. in a corner" we must decline.

The editor had expected that "G. W. D." would appear this week, but an unlooked for accident has led to its being again postponed.

INTELLIGENCE.

DIOCESE OF MASSACHUSETTS.

Ordination.—On Sunday morning, June 19, the fourth after Trinity, Bishop Griswold held a special ordination at Christ Church in this city, and admitted Mr. Emery Moulton Porter to the holy order of deacons. Morning prayer was read by the Rev. Daniel Leach. The sermon was preached by the bishop. The candidate was presented by the rector, Rev. Mr. Woart, who also assisted in the administration of the Lord's supper.

The Rev. L. Devens, the Rev. Sylvester Nash, and Mr. Jonathan Coe, a candidate for orders, have been transferred from the Eastern Diocese to the Diocese of Connecticut. The Rev. Benjamin Watson, from Connecticut to Rhode Island.

Grace Church, Boston.—On Sunday afternoon, the 19th, Bishop Griswold preached in Grace Church, and confirmed 22.—*Christian Witness.*

DIOCESE OF RHODE ISLAND.

Bishop Griswold, on Friday, the 10th inst., preached in St. Paul's Church, Portsmouth, R. I. Sunday, the 12th, A. M., preached in Trinity Church, Newport, and confirmed 20. P. M., preached in Zion Church, and confirmed 7. Monday, the 13th, preached in St. Mark's Church, Warren, and confirmed 12, and in the evening of the same day, confirmed 34 in Bristol, making the number confirmed in St. Michael's this year, 79. Tuesday and Wednesday, he met in the same church with the Convention of Rhode Island. In the morning of Tuesday an excellent discourse was delivered before the Convention, by the Rev. Mr. Penny, of Emmanuel Church, Mannville. The Convention was well attended, especially by lay delegates, which augurs well for the prosperity of the Church, and its business was conducted with a great degree of harmony and Christian love.

On Thursday, the 16th, the bishop preached in St. John's Church, Providence, and admitted the Rev. John Wayland to the order of deacons.—*Christian Witness.*

We lately noticed the consecration by Bishop Ives, on Whitsunday, of a church in the town of Henderson, N. C., under the name of the *Holy Innocents*. The bishop says, "the name of this church was occasioned by the touching fact, that the death of a youth, thirteen years of age, remaakable for piety, sweetness of temper, and purity of character, produced, under God, the first impulse to its erection."

We are deeply pained to learn from Bishop Ives' Address to the Convention of North Carolina, that he degraded from the holy ministry, in the month of November last, the Rev. John A. Backhouse, rector of Emmanuel Church, Warrenton.—after due trial on certain charges touching his moral character.

Grace Church, Cincinnati, of which the Rev. Chauncey Colton, D. D., is rector, is nearly completed. The length of the building is 53 feet, its width 40 feet; it will contain 56 ground pews and 28 in the galleries. In the front are two octagan towers, 52 feet in height.

"*The Church*,"—excellent authority—says, "*Puseyism*, if it means a tendency to Popery, is not gaining ground in England; if it means a growing conviction of the sinfulness of dissent, it certainly is gaining ground, and, we trust, will long continue to do so."—*Banner of the Cross.*

DIOCESE OF INDIANA.

The Convention of the Protestant Episcopal Church in this state assembled in Vincennes on the 26th ult. according to appointment, and held several interesting meetings. From the various reports of the ministers, read in Convention, it would appear that the Church is in a prosperous condition. On Sunday morning, the Rev. A Wylie, D. D., President of the University at Bloomington, and the Rev. B. Halsted, missionary at New Harmony, were admitted by Bishop Kemper to the sacred order of the priesthood.—*Vincennes (Ia.) Gazette.*

INDIANA CONVENTION.

From a correspondent of the Southern Churchman.

The annual diocesan Convention of Indiana, assembled on Thursday, the 26th of May, in the Town Hall, at Vincennes, to which place it had been removed from Lawrenceburg, owing to the recent death of the Rev. Mr. Prindle, rector of that parish.

The Rt. Rev. Jackson Kemper, D. D., our indefatigable missionary bishop, arrived from St. Louis on the morning of Wednesday, and after divine service in the evening, the Rev. A. H. Lamon preached to a numerous and highly respectable congregation. The Convention being opened with prayer by the bishop, on Thursday morning, was duly organized, and B. B. Killikelly, D. D., was appointed secretary, assisted by J. Soames, M. D., when the names of the clergy entitled to seats being called, the meeting was adjourned to attend divine service, which was celebrated morning and evening, during the remainder of the session, in the Methodist meeting house, which had been generously proffered for the use of the Convention. At 2 o'clock, P. M., pursuant to adjournment, the Convention assembled, when other Rev. brethren having arrived and presented their parochial reports, which were read by the Rt. Rev. president, and the certificates of the lay delegates, together with some minor points having been referred to committees, the business of the day was brought to a close with the evening services of the Church and a sermon. On Friday the bishop delivered his annual address, which while it gave the most encouraging views of the spiritual and temporal welfare of the Church in the wilderness, could not fail to impress the minds of the auditory with a painful sense of his herculean labors necessarily resulting from such an extended portion of the Lord's vineyard over which he is appointed. Yet, unremitting as is his toil, how grateful ought we to feel to that Almighty Providence which so visibly sustains him! for truly is it verified in him, "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not be faint."

On Thursday evening the meeting house was literally crowded, to hear a sermon from Dr. Wylie, president of the University of Indiana, and lately a minister among the Presbyterians, who has been admitted a deacon of the P. E. Church. The burthen of the discourse, (which occupied an hour and a half,) was the "Stumbling Block of Theory," in which the Rev. gentleman entered the confines of metaphysical reasoning, armed with the weapons of practical operation. And long indeed will it be ere the arguments adduced will be forgotten. In justice to himself, the Dr. informed us, that so far from being actuated by any illiberal views which might have prompted him, upon his separation from his former connection, to cast odium upon that body, the present discourse was preached *seven years* ago.

The remainder of the session, (which closed on the following Monday,) was occupied in the usual routine of business,—the appointing of a Standing Committee, election of delegates to the General Convention, Trustees te the Theological Seminary, &c., &c., and preparing the drafts of an act of incorporation, to be presented to the next session of the state legislature, for obtaining and investing a fund, proposed to be raised by the donation of lands and other property, for the support of the Episcopate in this diocese.

On Sunday morning the bishop confirmed 2 adults and held an ordination, admitting the Rev. Dr. Wylie, of Bloomington, and the Rev. B. Halstead, of New Harmony, a missionary under the direction of the domestic board, to the holy order of priesthood; in which imposing ceremony, the Rev. brethren of the Convention joined in the laying on of hands, the ordination sermon being preached by the bishop, and the communion administered to the clergy and laity present.

In the discourse delivered on this occasion the Church has rarely met with a more able and masterly defence in support of her high character and truly Christian and apostolical purity. We were led through its chronological and historical progress from the very lips that first uttered the name of Christ, in testimony of Gospel truth, down to the living age of the present; marking the gradations which successively developed themselves in the growing arrogancy and corruptions of the Western Church, till sundered by that mighty convulsion which prostrated its usurped authority over the spiritual and secular interests of Great Britain. It was now that the heretical charge of apostacy was thrown back upon the superstitious monster, and the same pellucid stream, which bubbled forth from the rock at its fountain, after having been dashed over the frightful precipice, was traced onward in its course, conveying the waters of life and salvation.

The religious services throughout the session, were marked with that engaging seriousness and primitive piety which the Church carries with her wherever she essays to plant her liturgy. Looking to the Author and Finisher of our faith, and being rooted and grounded in love; built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone, her sons become knit together in one communion and fellowship, whether called in scattered numbers to worship in the humble cabin of the forest, or under the expanded roof of Gothic beauty, rearing its turrets over the thousands of the crowded city. And let the heartfelt prayer of every true Churchman be lifted up for her prosperity, till the kingdoms of this world become the kingdoms of God and of his Christ.

The Convention adjourned to meet at Indianopolis on the last Wednesday in May, 1843.

Wm. V.

DIED,

At Hopewell, Dutchess county, N. Y., on the 24th ult., while on a visit to her mother, Catharine G., wife of the Rev. D. V. M. Johnson, and daughter of the late Jacob G. Van Wyck, in the 26th year of her age.

"Thou knowest not what a day may bring forth." This truth is most forcibly illustrated in the death above recorded. Having regained his health sufficient to resume his duties, Mr. J. was about to take charge of a parish, to which he was called, in the Diocese of New York, and having left his family for a short time at the residence of the mother of the deceased, proceeded to make preparations for their removal. But Almighty God, in his wise Providence, disappointed his expectations. Absent scarcely ten days, he was urged to return without delay, to minister at the bedside of his wife, who had become dangerously ill with a sickness, which proved a sickness unto death. Rapid and severe in its progress, it was borne with a patience and fortitude, meekness and resignation, becoming a child of God—and she has left for the comfort and support of a large circle of friends, among whom she lived beloved, and died lamented, good evidence that her end was peace. "In the communion of the Catholic Church, and in the comfort of a reasonable, religious and holy hope, she has been gathered unto her fathers," and now waits the blessed period "when all those who have departed in the true faith of God's holy name, will have their perfect consummation and bliss, both in body and soul, in his eternal and everlasting glory, through Jesus Christ our Lord."

CALENDAR.

JULY.

3. Sixth Sunday after Trinity.
10. Seventh Sunday after Trinity.
17. Eighth Sunday after Trinity.
24. Ninth Sunday after Trinity.
25. St. James the Apostle.
31. Tenth Sunday after Trinity.

AUGUST.

7. Eleventh Sunday after Trinity.
14. Twelfth Sunday after Trinity.
21. Thirteenth Sunday after Trinity.
24. St. Bartholomew the Apostle.
28. Fourteenth Sunday after Trinity.

DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

King's county. Fifth Sunday after Trinity, June 26, confirmed 4 in St. John's Church, Fort Hamilton.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Thursday, July 7, Astoria, *Queen's county*, St. George's Church. 8, 9, Do. Astoria Female Institute.

Seventh Sunday after Trinity, July 10, A. M., St. Andrew's Church, *New York;* 4 P. M., Morrisania, *Westchester county.* 11, Newtown, *Queen's county.* 12, Flushing, St. George's Church. 13, 14, St. Ann's Hall. 15, 16, St. Thomas' Hall.

Eighth Sunday after Trinity, July 17, A. M., Little Neck; 4 P. M., Whitestone Chapel. 18, 19, St. Paul's College, College Point. 20, Manhasset. 21, Hempstead Harbor. 22, Glen Cove. 23, Oyster Bay.

Ninth Sunday after Trinity, July 24, A. M., Cold Spring Harbor; 4 P. M., Huntington, *Suffolk county.* Friday, 29, *Schenectady*, Institution A. M., Confirmation P. M.

Tenth Sunday after Trinity, July 31, A. M., Saratoga Springs, *Saratoga county;* 4 P. M., Ballston Spa.

Eleventh Sunday after Trinity, August 7, St. Peter's Church, *Albany.* Wednesday, 10, Rensselaerville, *Albany county*, Ordination A. M., Confirmation P. M. Saturday, 13, Sing-Sing, *Westchester county*, Ordination A. M., Confirmation P. M.

Twelfth Sunday after Trinity, August 14, White Plains, Ordination A. M, Confirmation P. M. Tuesday, 16, Rockaway, *Queen's county.* 17, Hempstead. Friday, 19, Islip, *Suffolk county.*

Thirteenth Sunday after Trinity, August 21, Setauket. Tuesday, 23, Jamaica, *Queens county*, Grace Church in the day; colored congregation in the evening.

Saturday, September 3, Canton, *St. Lawrence county*, Consecration.

Fifteenth Sunday after Trinity, September 4, Do., Ordination A. M, Confirmation P. M.

Eighteenth Sunday after Trinity, September 25, St. Michael's Church, *New York.*

Where ordinations are to take place, the candidates are expected to see that the proper number of Presbyters, two at least, is in attendance.

The neighboring clergy are expected to make arrangements for officiating occasionally, prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, during the same period, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

Clergy of the Protestant Episcopal Church, residing in the cities of New York and Brooklyn, with their respective residences.

Onderdonk, D D, Right Rev Benjamin T, 106 Franklin.
Anthon, D D, Rev Henry, Second Avenue, corner of 10th street.
Balch, Rev. Lewis P. W., 50 Great Jones.
Berrian, D D, Rev William, 50 Varick.
Carder, Rev. J. Dixon, 691 Broadway.
Cooke, Rev James W., 4 Jane street.
Eastburn, D D, Rev Manton, 10th street, near Fifth Avenue, rear of the church.
Embury, Rev. Edmond, 325 Greenwich street.
Evans, Rev. Benjamin, 360 Broome.
Forbes, Rev John M., 371 Hudson.
Frazer, Rev Alexander, 120 Orchard st.
Fraser, Rev. Donald, 35th street, near 9th Avenue.
Hackley, Rev. C. W., 328 Ninth-street.
Haight, Rev Benjamin I., 3 Rutgers Place.
Hawks, D D, Rev Francis L, Flushing, L. I.
Higbee, Rev Edward Y., 159 Chambers.
Huddart, Rev. R. Townsend, 170 Bleecker.
Jones, Rev Charles, 464 Fourth st., near 1st Avenue.
Jones, Rev Lot, 192 Allen.
Lyell, D D, Rev Thomas, 77 Anthony.
McVickar, D D, Rev John, 8 College Green.
Mead, Rev. Edward N. 103 Amity street.
Millett, Rev. James, 99 Bowery,
Milnor, D D, Rev James, 82 Beckman.
Morris, Rev William, 76 Varick.
Ogilby, Rev. John D., Theological Seminary, Chelsea Square, Twentieth street.
Pardee, Rev. Isacc 453 Houston.
Peck, Rev Isaac, 139 Grand st.
Peers, Rev Benjamin O., 20 John, or 150 Monroe.
Pound, Rev. Jesse, 27 West Washington place, (late Barrow st.)
Price, Rev Joseph Henry, 22 Bleecker st.
Pyne, Rev. Smith, Eleventh street, near Fifth Avenue.
Richmond, Rev William, 13 Murray.
Seabury, D D, Rev Samuel, 365 Hudson.
Shimeall, Rev R. C., 47 Amos-street.
Smith, D. D. Rev Hugh, 206 Twentieth, next to St Peter's Church.
Taylor, D, D., Rev Thomas H, 1 Rector.
Traver, Rev. Albert D. 201 East Broadway.
Turner, D D, Rev Samuel H, Theological Seminary, Chelsea Square, Twentieth.
Vaughan, D. D., Rev. John A., 55 Morton.
Verren, Rev Antoine, 99 Franklin.
Wainwright, D D., Rev Jonathan M., 10 Hubert.
Wilson, D D, Rev Bird, Theological Seminary, Chelsea Square, Twentieth.

Brooklyn.

Blake, D D., Rev John L., Court near Butler.
Carter, Rev. Lawson, Smith st., corner of Livingston.
Cutler, D D., Rev Benjamin C., 1 Sands street.
Goddard, Rev. Kingston, Jeroleman street, opposite Sidney Place.
Henry, D. D., Rev. Caleb S., cor. Willoughby and Jay
Hunter, Rev Joseph, Classon Avenue.
Johnson, Rev. D. V. M., Clinton Avenue.
Johnson, Rev Evan M, corner of Pearl and Johnson.
Lewis, Rev. William H., 219 Washington street.
Messenger, Rev John F., Butler, 3 doors from Smith.
Page, Rev. William P., Warren street, near Court st
Patterson, Rev. Stephen, 281 Adam street.
Stone, D. D., Rev. John S., Court st., op. Warren.

Williamsburgh,

Clapp, Rev. Caleb, No. 4 Cottage Place.
Haskins, Rev. Samuel M., No. 4 Cottage Place.

Jersey City, N. J.

Barry, D. D., Rev. Edmund D., Essex-street.

NOTICES.

☞ The Mission Church of the Holy Evangelists is open for Divine Service, and a sermon by Rev. Benjamin Evans, every Sunday evening, at a quarter before 8 o'clock.

ACKNOWLEDGMENTS.

TRINITY CHURCH, NILES.

The Rev. Mr. Thayer, rector of Trinity Church, Niles, and missionary, acknowledges the receipt of a Set of Communion Vessels, procured by the instrumentality of Misses Harriet and Julia Baker, from the friends of the Catholic Church in New York city. Also a Damask Cloth and Napkin, by the same.

For their laudable exertions in aiding him in building up the Church of Christ in this beautiful and growing country, that the different portions of Christ's flock may be enriched with all spiritual blessings, may they enjoy the satisfaction with their beloved friends of knowing that their labors are not in vain, and conscious benevolence is the highest happiness alloted to man.

June 8th, 1842.

☞ Contributions to the New York Bible and Prayer Book Society, through Charles Seymour, Treasurer of the Diocese of Western New York, by sundry churches in said diocese, since 1st February, 1842, viz:

By St John's ch, Medina, $3; Grace ch, Lyons, $5; St Stephen's ch, New Hartford, $2; Zion ch, Pierrepont Manor, $6; St Paul's ch, Richmond, $0 50; from Miss Amy A Ballow, annual, $2; Henry Laight, Esq, do, $5; Rev Henry S Atwater, Hunt's Hollow, for prayer books sold, $1 50; Chapel of St Paul's College, College Point, Rev W A Muhlenberg, $10. Total amount, $35.

☞ Contributions to the New York P E Tract Society, through Charles Seymour, Treasurer of the Diocese of Western New York, by sundry churches in said diocese, since 1st February, 1842, viz:

By St Paul's ch, Buffalo, for Tracts purchased by Rev Wm Shelton, for the benefit of that parish, $8 62; St Paul's ch, Medina, $1 74; Zion ch, Pierrepont Manor, $6; St Paul's ch, Oxford, $2; Grace ch, Lyons, $3; Trinity ch, Utica, $4 29; St Paul's ch, Richmond, $0 50; from James Barrow a donation, $1; Henry Laight, Esq, annual, $1; from the teachers of Calvary church Sunday school, New York, to constitute their rector, the Rev Smith Pyne, a life member, $10. Total amount, $38 15.

CHURCH IN TERRE HAUTE.

The subscriber gratefully acknowledges the receipt of the following sums in New York and New Jersey, for the Church in INDIANA.

Elizabethtown, collection in December, 1841, $13 63; Newark, 3 individuals, do, $20; Rev Dr T H Taylor, and Rev Dr Cutler, $5 each—$10; Troy, N Y, April, 1842, $40 30; New Brunswick, New Jersey, collections, April and May, 1842, $36 01; Rev Mr Leacock, of Piscataway, $5; Trenton, collection, June, 1842, $17; Princeton, do, May, 1842, $11; Mr Charles Olden, $5; Newark, May, 1842, 3 individuals, $15.

Further acknowledgments hereafter.

ROBERT B. CROES.

☞ Donations for the church in TERRE HAUTE will be thankfully received, if sent to Mr. Thomas N. Stanford, 152 Broadway; to Mr. James Robinson, (of Brooklyn,) at the Bank of New York; or to the Rev. Mr. Croes, in New Brunswick. July 2, 1842.

GENERAL THEOLOGICAL SEMINARY.

At a meeting of the Trustees of the General Theological Seminary, held 27th June, 1842, the Treasurer presented the following

SCHEDULE

of contributions by churches in the year 1841-2, towards defraying the current expenses, viz:

In Diocese of Connecticut.—*St James', New London, $20; *St John's, Waterbury, $15.

In Diocese of New York—St Peter's, New York, for 1840-1, $31 22; do, do, 1841-2, $26; *St Paul's, Sing Sing, $22; *St Clement's, New York, $30 17; *St Paul's Chapel, for 1840-1, $164 45; do, do, for 1841-2, $89 14; St Peter's, Westchester, for 1840-1, $41 50; *St George's, Schenectady, $21 25; Grace, New York, $100; *Church of the Cross, Ticonderoga, $1 25; Church of the Annunciation, New York, $14 28; *St Paul's, Tompkinsville, $7 06; St George's, Newburgh, $15 25; *All Saints', New York, $40; St John's Chapel, do, $86 66; *St Paul's, Waddington, $5 75; *Grace, White Plains, $22 18.

In Diocese of Western New York.†—*St Paul's, Buffalo, $30; Grace, Lockport, $2; Zion, Pierpont Manor, $5; Christ, Manlius, (twice,) $9; Zion, Greene, $3; Grace, Waterville, $1; St Paul's, Syracuse, $11 05; St Peter's, Bainbridge, $4.

In Diocese of New Jersey.—Christ, Newton, $5.

In Diocese of Pennsylvania.—*St Peter's, Philadelphia, $250; Christ, do, $125.

In Diocese of Maryland.—St Paul's, Baltimore, $150.

In Diocese of South Carolina.— ——— Claremont, $25 Trinity, Columbia, $16; All Saints', Waccamaw, $50.

The following contributions to the Seminary have also been received during the year, for the same object, viz: From S, a New Year's gift, $9; the collection at the opening of the General Convention of 1841, $189 70; and from St Peter's Church, Westchester, in the Diocese of New York, the Rev Wm Powell, rector, a contribution for 1841-2, since the schedule was made, $18.

WM. H. HARISON, Treasurer.

New York, June 27, 1842.

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* The rectors or ministers of these churches are Alumni of the Seminary.

† The name of the incumbents of the churches in Western New York whose contributions were remitted through the treasurer of the diocese, were not sent to the treasurer of the Seminary.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sums, viz:

From St Mary's ch, Brooklyn, Rev Joseph Hunter, rector, for Missionary Fund, $3 75. St Peter's ch, Lithgow, Rev Sheldon Davis, for Education fund, $2 50, and for Missionary fund, $2 50. Church of the Annunciation, New York, Rev Dr Seabury, rector, collection for Education fund, $16 64. Trinity ch, Plattsburgh, Rev Joseph H Coit, rector, for Missionary fund, $14. Annual Easter offering of a small family of Trinity ch, Plattsburgh, for Missionary fund, $5. A member of Trinity ch, Plattsburgh, a special donation for Missionary fund, $5. St Luke's ch, Catskill, Rev Joseph F Phillips, rector, collection for Missionary fund, $14. Total amount, $63 39.

C. N. S. ROWLAND, Treasurer,
June 22d, 1842. 55 Water-st.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, has received the following additional contributions, which are included in his report to the Board of Missions, viz.:

From Trinity ch, Plattsburg, N Y, per Rt Rev B T Onderdonk, $11 50; from Trinity ch, Brooklyn, Conn, per Rev Mr Camp, through the Rev Dr Jarvis, $9; through E Wilcox, Esq, Receiving Agent in Phil, from E Boyd, treasurer of Female Sunday school of St John's church, Northern Liberties, $13 63; from the Female Association of St Luke's ch, Germantown, Pa, for church at Logansport, Ind, $10; from Mrs Ludlam, Bristol, Pa, $15—$38 63. From Grace ch, Maumee City, Ohio, (a miss'y station,) per Rev J S Large, $3; through Charles Seymour, Esq, Treasurer of the Diocese of Western New York, from St Stephen's ch, Olean, for Wiskonsan, $2 04; from St Paul's ch, Lewistown, $2; from St Paul's ch, Paris Hill, $2 35; from St James' ch, Batavia, N Y, $25 50; from Grace ch, Lyons, $10; from St Paul's ch, Richmond, $2 12; from St John's ch, Sodus, $3; from Trinity ch, Utica, $2; from Christ ch, Manlius, $5; from Christ ch, Corning, $3; from Grace ch, Utica, $3 50; from St John's ch, Mt Morris, $8; from St Mark's ch, Candor, $3—$71 51. Total, $133 64.

THOMAS N. STANFORD, Treasurer,
At the store of Swords, Stanford & Co,
152 Broadway, New York.

New York, June 15, 1842.

The treasurer has also received the following contributions since his report to the Board of Missions, viz:—

From Ascension ch, New York, (half,) $35 66; from St George's ch, New York, (half,) collection at the communion, June 23d, $40 73; from St George's ch, N Y, collection after the delivery of the annual sermon, (half,) $12 18; from Benjamin Howard, treasurer, contribution of the Evangelical Society of St Peter's ch, Salem, Mass, $90; through James Howard, Esq, Receiving Agent in Baltimore, from Trinity ch, Charles county, Maryland, for church at Davenport, Iowa, per Rev James Abercrombie, $25; from St James' ch, Staunton, Del, $3 25; from a friend to missions, Del, $3; from Honesdale, Pa, $1 71; anonymous, N Y, for the church at Prairieville, $1; from St James' church Sunday school, New London, Ct, $20 34; from St Paul's ch, Evansville, Ind, per Rev A H Lamon, $3 50. Total amount, $236 37.

THOMAS N. STANFORD, Treasurer.

New York, June 29, 1842.

THE PROTESTANT EPISCOPAL TRACT SOCIETY

HAVE just published Ascension Day Tracts of 10 pages; the Mother of St. Augustine, 22, and a Classical Catalogue of all their Tracts. July 2.

ARCHBISHOP BRAMHALL'S WORKS.

JUST received volume first of—
The Works of the Most Rev. John Bramhall, D. D., late Archbishop of Armagh.
Harmonia Apostolica, or the Mutual Agreement between St. Paul and St. James, on Justification, by the Rt. Rev. Bishop Bull 1 vol. 8vo.
Library of the Fathers, volume eighth, containing Select Treatises of St. Athanasius in Controversy with the Arians, with Notes and Indices.
Primitive Christianity Exemplified and Illustrated by the Acts of Primitive Christians, by the Rt. Rev Bishop Mant. 1 vol. 8vo.
A Critical Commentary and Paraphrase on the Old and New Testament and the Apocrypha, by Patrick, Lowth, Arnald, Whitby and Lowman. A new edition with text printed at large. 4 vols. imperial 8vo.
Annotations upon the Holy Bible, by Matthew Pool A new and beautiful edition, complete in 3 vols imperial 8vo.

For sale by the Importers,
D. APPLETON & CO., Publishers,
July 2. 200 Broadway.

D. A. & Co. are constantly receiving all the important Episcopal publications from Oxford and London. Their catalogue of English Books in the several departments of literature, methodically arranged, with critical notes, can be had, gratis, on application.

BP. OF OXFORD'S VISITATION CHARGE.

D. APPLETON & CO., 200 Broadway, have this day published, in pamphlet form, with wrapper—The Visitation Charge, delivered at St. Mary's Church, Oxford, on Thursday, May 23d, 1842, by the Rt. Rev. Richard Bagot, D. D., Lord Bishop of the Diocese.

The above able document can be supplied at $1 per dozen, or 12 cents the single copy, by the Publishers.

July 2

WANTED, a situation by a respectable middle aged widow woman, a member of the Episcopal Church, as child's nurse, or to take care of the sick. She feels herself perfectly qualified for either, and would be willing to assist in sewing in the family. Inquire at No. 125 Henry street, where satisfactory references will be given. July 2,—3t $

TO CLERGYMEN, STUDENTS, &c.

BARTLETT & WELFORD,
Booksellers and Importers, 209 *Broadway*,

BEG to draw the attention of gentlemen purchasing Books to their large and valuable assortment of English Theological Books, including a great variety of the most important works by Episcopalian Divines, and which are now for sale by them at prices much below those generally asked for the same Books. Among their present stock are recent editions of—

I. Bishop Beveridge's whole works, by Rev. J. H. Horne, 9 vols. 8vo.
II. Burnet's History of the Reformation, new and cheap edition, 2 vols. royal 8vo.
III. Bingham's Origines Ecclesiasticæ, new and improved edition, by the Rev. J. R. Pitman, 9 vols.
IV. Bishop Bull's whole works, Clarendon Press edition, by Dr. Burton, 8 vols. 8vo.
V. Dr. Burton's Theological Works, 5 vols. 8vo.
VI. Brown's Sermons and Expository Treatises, 2 vols. 8vo.
VII. Dr. Bragg's works on the Parables, &c. Clarendon Press, 5 vols. 8vo.
VIII. Dean Comber's Companion to the Temple, and other works, new edition, 7 vols. 8vo.
IX. Chillingworth's whole works, Life, &c. 1 vol. 8vo.
X. Archbishop Cranmer's Remains, edited by Rev. H. Jenkyn, 4 vols. 8vo.
XI. Fuller's Church History of Britain, and other works, 8 vols. 8vo.
XII. Hooker's Works, edited by Rev. J. Keble, 3 vols. 8vo.
XIII. Bishop Hopkins' whole works, new and cheap edition in 1 vol. 8vo.
XIV. Bishop Ward's complete works, 8 vols. 8vo.
XV. Rev. Wm. Jones (of Nayland) Theological works, 6 vols. 8vo.
XVI. Jones on the Canon of the New Testament, 3 vols. 8vo.
Lightfoot's complete works, 13 vols. 8vo.
XVII. Rev. Charles Leslie's Theological Works, 7 vols. 8vo. Oxford.
XVIII. Dr. Nathaniel Lardner's Works, 1 vol. 8vo.
XIX. Library of the Fathers, 6 vols. 8vo.
Palmer's Origines Liturgicæ, or Antiquities of the English Ritual, 4 vols. 8vo.
XX. Patrick, Lowth, Arnald, & Whitby's Commentary, 4 vols royal 8vo.
XXI. Kendrick's Works, by Hughes, 5 vols. 8vo,
XXII. Strype's Annals of the Reformation, and Ecclesiastical Memorials, 13 vols. 8vo.
XXIII. Rev. Philip Shelton's Works, 6 vols. 8vo.
XXIV. Archbishop Secker's whole works, 6 vols 8vo.
XXV. Tyndal and Frith, the writings of, 3 vols. 8vo.
XXVI. Bishop Van Mildert's Works, 6 vols. 8vo.
XXVII. Warburton's Works, edited by Hurd, 12 vols. 8vo.
XXVIII Wall's History of Infant Baptism, 4 vols. 8vo.

And a great variety of other equally valuable Books, both ancient and modern—their Antiquarian Department being very rich in rare and curious standard works in Theology, History, and General Literature. Catalogues furnished. July 2.

F. CHAPMAN.

Sexton of St. Matthew's Church, and Furnishing Undertaker,

NO. 24 CARMINE STREET, NEW YORK,

MOST respectfully begs leave to inform the congregation and the public in general, that he has opened a Store for the sale of ready made Coffins, Shrouds, Scarfs, Caps, Gloves, &c., and is in constant attendance to conduct any Funeral deputed to his charge, with the greatest delicacy and despatch, and trusts by his unremitting attention to merit their general patronage and support.

Vaults attached to the Church, or in any ground or Cemetery, opened at a short notice.

Orders for leaden or stone Coffins, or cases for country interments, attended to with dispatch. July 2.

LECTURES ON THE SECOND COMING OF CHRIST.

BY THE REV. DR. HENSHAW.

Just received and for sale at this office. Price 75 cents.
J. A. SPARKS,
June 25. 111 Nassau street

EDWARD HODGES, Mus. Doc., having had much experience during the last twenty years in drawing up specifications of **ORGANS**, and in superintending their erection or repairs, respectfully offers his services to such Churches, Congregations, and Musical Societies, as may honor him with their commands in this branch of his professional business.

Dr. Hodges has it in his power to devise plans which will economize funds where economy is a duty; to adapt instruments to the capacity of the buildings and the nature of the services in which they may be employed; and to introduce the latest improvements in organ-building; (some of which are embodied in the organ recently put up under his direction in St. John's Chapel, New York;) besides rendering important aid in seeing the work well performed, and the contract fully and faithfully executed.

June 25. 56 *Varick street, New York.*

BROOKLYN COLLEGIATE INSTITUTE,

An English and Classical Boarding School,

WASHINGTON AVENUE, BROOKLYN.

THE Rev. JACOB W. DILLER having accepted a call to the rectorship of St. Luke's Church, on Clinton Avenue, has associated himself with Mr. Young in the discharge of the various duties of this institution.—Mr. Diller was for many years associated with the Rev. Dr. Muhlenburg in his celebrated institution at Flushing, in which he established a reputation as a highly talented and successful teacher. To persons consulting the health and happiness, the literary, moral and religious improvement of their sons or wards, this school offers inducements excelled perhaps by none.

Terms, including every expense except bed and bedding, books and stationery, from $160 to $200 per annum, payable quarterly in advance.

The Summer term commences on Monday the 2d of May. Catalogues of the pupils and patrons may be had at the office of the Churchman, No. 111 Nassau street, or at the Institute.

References.—The Right Rev. B. T. Onderdonk, and the Episcopal clergy of Brooklyn generally.

All letters addressed to JOHN YOUNG, Brooklyn, will meet with prompt attention. June 25.

J. A. SPARKS,

No. 111 NASSAU-STREET, NEW YORK,

BEGS leave to offer his services to Clergymen and others at a distance from the New York Book Market, to purchase Books for them on the most reasonable terms, and to forward them, as may be directed, to any part of the United States, or Canada.

Orders enclosing Cash for any book in this market, or for Sunday School Libraries, will be promptly attended to.

He begs leave to refer on this subject to the Right Rev. the Bishop of New York, the Right Rev. Bishop Chase of Illinois; the Rev. Messrs. D. S. Lewis, St. Francisville, La.; W. D. Cairns, Columbus, Ga.; J. A. M'Kenney, Cambridge, Md.; Rev. Dr. Seabury, New York; C. N. S. Rowland, and Cornelius Oakley, Esqs, New York; Rev. W. F. Walker, Saratoga Springs, N. Y.; and Rev. Dr. Chase, of Bellows' Falls, Vt. June 27.

PLAIN SERMONS.

JAMES A. SPARKS, 111 NASSAU-STREET,

BEGS leave to announce that he has purchased of Messrs. J. & H. G. Langley their interest in the "Plain Sermons by Contributors to the Tracts for the Times," and that he has JUST PUBLISHED a second edition of this valuable work, in 2 vols. The following is from the Bishop of New York:

RECOMMENDATION.

"These volumes of '*Plain Sermons*' appear to me to be admirably adapted to the conveying of religious instruction on the sound principles of the Gospel, and are therefore recommended to the members of my diocese, for private and family reading. I also hereby authorize the public reading of them, together with such others as I may from time to time appoint, by lay-readers within said diocese.

BENJAMIN T. ONDERDONK,
Bishop of the Diocese of NewYork.

NewYork, June 14, 1841. April 30—tf

THE CHURCH CHOIR,

BY REV. MR. MUENCHER.

PART *Second* of the above work, bound separate, containing a valuable collection of *Chants*. Just received and for sale at this office.
November 6.

TRACTS FOR THE TIMES.

NO. 90.

JUST published, and for sale at this office, pp. 86 price 37½ cents, or three copies for $1. Orders enclosing the cash, will be promptly attended to, and the Tract forwarded to any part of the country by mail, or otherwise, as may be directed.

J. A. SPARKS, 111 Nassau street
June 26.

FOR SALE BY
THE GENERAL PROT. EPIS. S. S. UNION,
DEPOSITORY 20 JOHN ST.,
Either single or in quantities:

SACRED MELODIES, OR HYMNS FOR YOUTH; *with appropriate selections from Scripture.* By a Lady.

THE YEAR OF THE CHURCH: Hymns and Devotional Verse for the Sundays and Holy Days of the Ecclesiastical Year. With brief explanations of their origin and design. By the Rev. C. M. Butler.

THE RHODE ISLAND COTTAGE; a Gift for the Children of Sorrow. By a Presbyter of the Church.

THE SUNDAY SCHOOL TEACHER'S COMPANION, containing extracts from various authors, arranged under appropriate heads, affording useful hints to those who are employed in the religious instruction of the young.

Orders from abroad may be addressed to
DANIEL DANA, Jr., Agent,
June 11. Church Depository, 20 John st.

TO CHURCHES IN WANT OF A CHOIR.

FOUR persons, (first and second Treble, Tenor and Bass,) accustomed to the Church Service, offer their services as a choir. An experienced Organist can also be had if desired. A note addressed to S., left at the office of the Churchman, will receive immediate attention. June 11, 1842.

INSTRUCTION IN MUSIC.

MR. B. WYMAN, having removed from his room at 111 Nassau street, will be happy to receive his scholars and classes at his residence,

No. 230 East Broadway.

Mr. W. will give lessons at his Room, or at Private Dwellings, on the following terms, viz.

	Per Qr. 24 Lessons.
Piano Forte,	$12
Thorough Base and Composition, to single individuals,	20
Do. do. do. to classes of five persons or upwards,	5 ea.
Vocal Music, with exercises for the voice, to single individuals,	12
Do do. do. do. to schools or classes,	4 ea.
German Flute, single individuals,	10
Do. do. classes of five persons or upwards,	4 ea.

Reference, Mr. J. A. Sparks, publisher of the Churchman, 111 Nassau street, and Mr. S. B. Pond, firm of Firth, Hall & Pond, No. 1 Franklin Square.

Orders left with either of these gentlemen will receive immediate attention. June 11—4t

TRACTS FOR THE TIMES.

TRACTS for the Times, by members of the University of Oxford, 3 vols. 8vo.—in cloth.
For sale by M. P. MUSSEY,
June 11. 57 Gold street.

FRENCH TEACHER WANTED,

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Particular referenee to Mr. J. A. Sparks, Office of the Churchman; and Rev. H. L. Storrs, Yonkers Village. June 11—4t

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June 18, 1842.

POETRY.

For the Churchman.

THE SHADES OF THE MIGHTY.

BY YELVERTON READ.

It stirreth up the dead for thee,
Even the chief ones of the earth;

* * * * * * * *

All they shall speak and say unto thee,
Art thou also become weak as we?
Art thou become like unto us? Is. xiv. 9–10.

Since the first blood-stained son of man had heard
The curse that stamped his brow, ages had passed:
And still, methought, I saw the crime-scathed soul
Of excommunicated Cain—gigantic still:
But, oh! how fallen from the primal man;
Even when sin had left his mind a wreck,
A ruin of the image of his God!

* * * * * * * * *

Cain hid his baleful face—and wandered on!

He starts to life!—sight, from its wondering orbs,
Shakes off the sleep of rolling centuries!
'Twas Nimrod—he, the rebel child of Earth!
Still "On," he cried; and Echo answered, *On!*
And thou—the mighty pile that once aspired
To scale the skies: art thou not standing still
To meet thy founder's eye?—Is this thy strength,
That whispered fame eternal? Lo, yon plain!—
What seest thou? There, rebel, *read thy fame!*

I saw great Hector rise—and on his front
He wore a crest of many-colored hues:
And "Where is Troy?" quoth he; "the mighty Troy,
Along whose plains I led my warriors:
Whose proud walls bade defiance to the Greeks?
Where last I parted from Andromache,
And Priam wept the rashness of his son—
And where are they?" Yes, where are *they?* Go ask
Of Homer—for he sang thy deeds! Go ask
Of Rome—she boasted thy descent! * *

Again. I saw the dust of Philip's son
Struggling from Death: and call for Clitus! * *

* * * * * * * *

He stood upon the Persian's grave and wept—
Darius once reigned here: and where is *he?*
And where art *thou?* And where is *Babylon?*

* * * * * * * *

And dark Euphrates paused, to see his tears
Mingling with waters, which so oft had blushed
Witnessing his victories! Ptolemy!
Lysimachus! Seleucus! rise, come forth!
And say, where are thy empires—where thy race?

Upon the Alps, I heard a warrior's blast—
And waste Italia started from her dream!—
For well she knew of old the boding note
That heralded the host of Hannibal,
When his red footsteps marked her smiling plains,
And Cannæ sepulchred the pride of Rome—
To win his country's dark ingratitude;
And then the exile mused—for still he loved
Her fame.—And Carthage once was great—and where
is she?

I saw another urge his charger on,
And ask the way to Rome:—and echoes faint
Aroused the shades of heroes slumb'ring round!
And Rubicon distinctive knew the voice,
And sighed the name that paralyzed the world!
"To Rome!—I see yon city: 'tis not she
That sat so queenly—she whose arms I bore!"
Still voices answered, *Rome has passed away!*—
Behold the Image on her seven thrones,
Stoled in the remnants of her ancient pride!
Inquire of Scipio—and the *Roman* stares!—
Ask whence those ruins—strangers tell thee, "ROME!"

* * * * * * * * *

But who is he, that with barbaric mien
And low'ring front, regards the deathlike scene
With apathy—whose desolating host
Rushed like a torrent in upon the world,
And laid its glory desert at his feet?
Anon, the Goth—with accents full of ire,
As if impatient still to be Heaven's scourge,
And ravage *Time* itself—cries, "On! Destroy!"

For the Churchman.

THE PAST AND THE FUTURE.

Oh! who has dwelt in mem'ry on the past,
And has not wish'd to live his life again?
Who forward into future time hath cast
A searching look, and has not wept in vain?

Alas! the time lived through can ne'er return!
The hours misspent, enjoyed, are whelm'd in night!
And though the lamp of life yet *bright* doth burn,
A moment more shall quench its *strongest* light!

Ah! well—let heave the breast with mem'ry's sighs!
Let fall the tear that moistens in the eye!
If these the pledge past imperfection dies,
Hope yet shall sweetly cheer our threat'ning sky!

The years have fled—but their *experience blooms!*
Taught by that golden lore, we need not faint:
Tear from pall'd pleasure's brow its bells and plumes,
And *live to God*—joy with its hues shall paint

The future vision: and sin's dusky robe
Rent from the panting soul enshrined in gloom,
Shall show, of graces rare, a beauteous globe
Snatch'd from the wreck and darkness of the tomb!

Ah, yes! let heave the breast with mem'ry's sighs!
'Tis a blest omen, redolent of good.
Mind, that for every *tear* an *error* dies,
Then buds the soul in characters of God!

Onward! press on the heav'nly prize to win:
A glorious freedom from sin's stain and wo!
Soon shall immortal day its hours begin,
And peaceful rivers their unending flow!

The tear now shed, the sigh now breath'd, shall cease:
Back to its home the perfect soul is flown:
And while the eternal ages shall increase,
Blissful shall drink of pleasures all its own!

H. W. S.

New York, June 18.

From the London Church Intelligencer.

The General Assembly of the Establishment in Scotland is diligently pursuing its infatuated and suicidal course. It has already proceeded so far that the destruction of the present Establishment, or the secession from it of the larger portion of its present adherents, seems inevitable. The Assembly, which is of course the voice of the Establishment, has now taken its final step. It has, by a majority of no less than 241 against 110, entered a solemn protest against what it terms the "unconstitutional encroachments of the civil courts;" thus affirming the Veto Act, which is the cause of all its present troubles. The non-intrusion party are determined to resist the law to the utmost, and seem to believe that Parliament is not at all likely to grant them substantial relief; and in short, it appears to us that the remedy for their troubles is utterly beyond the power of Parliament, unless it will pass an act for the entire abolition of patronage; and in this Parliament is not yet prepared to gratify them. The remedy which has been hitherto proposed is to transfer from the *civil* to the *spiritual* courts the power of finally determining the disputes arising out of the operation of the veto; but this is evidently merely a removal of the difficulty and not a preventive, inasmuch as the wishes of the people would still be occasionally contravened. The truth is, that the Establishment in passing the Veto Act admitted a viper into its bosom, which will assuredly destroy it. And the course which the advocates of the Veto are pursuing will only hasten the destruction of the Presbyterian Establishment, or of themselves as a part of it. They have always courted the favor of the people; to please the people they passed the Veto Act; and upon the people they have now determined to cast themselves. And if they would only confine themselves to the other side of the Tweed, or go to the other side of the Atlantic, we should feel much less objection to their turbulent proceedings; but we regret to find that they are about to send a deputation, or deputations, into England to agitate and to stir up in their favor strife and dissension through the length and breadth of the land. But surely, after the abuse which they have lately heaped upon the Church of England, they cannot expect a favorable reception on this side the Tweed, except from the Wesleyans and some others of their dissenting brethren. Members of the English Church will remember, that if they have any money or influence to spare, their own sister—the Episcopal Church in Scotland—will be glad of it, and has a right to expect it in preference to a turbulent sect of agitators, who, in every part of the world, are bitter opponents of the only scriptural form of Church government, namely, the Episcopal or Apostolical. We shall not produce any of their "hard speeches" on the present occasion, and hope and pray that they will not come here to trouble us, and put us to the necessity of giving them, as we should feel bound to do, all the opposition in our power.

A Reverend Correspondent writes from Scotland:—"The Assembly of the Kirk has fairly cut its own throat. They have carried the *total abolition of patronage*, and have opened their pulpits to teachers of all and sundry denominations! No government can come to any terms with them *now*. In short, they have carried out Presbyterianism to its natural results, and must soon cease to exist as an establishment. We must hope that this will end in good to the true Church." We sincerely hope so too.

The Presbyterian sect in Scotland, though established, is proving the truth of what we have been much abused for asserting,—that God's blessing does not rest upon dissent. In proof, we point to Geneva,—to Germany,—to the old Nonconformists in England,—to the degenerating process now going on in all the sects in England,—and now to the Presbyterian sect in Scotland, even though established by the State. Almighty God seems to be there, breaking up that sect in a most extraordinary manner,—without any effort being made against it from beyond its own pale. When the Church becomes faithful to her high trust, through the opposition of her enemies, who act upon her as the Canaanites did upon the Israelites of old, those enemies become useless, and seem to fall upon one another, and to accomplish their confusion, if not their destruction, without any effort of the Church of Christ herself. The ways of God, as also His loving-kindness and tender mercies to His own people, are indeed wonderful. Who would not be one of them?

From the Englishman's Magazine.

THE STORY OF MR. BULL AND THE GIANT ATMODES.

(Concluded.)

Chap. IV.

One day Mrs. Bull said to her husband, "Our Watty is an excellent servant, to be sure, and can turn his hand to any thing. I wonder whether he could not make me a piece of silk for a gown?"

"Let us try him," said Mr. Bull; so Watty was sent for, and the question put to him.

"Why, as to that," said he, "I can do any thing where strength is required; but," he continued, extending a great horny hand, which would have crushed an ox, "you see these fingers of mine are not quite delicate enough to manage threads of silk or cotton; but," he added, as if a bright thought had struck him, "if you would just let some of the children stand by, and keep the threads right, I think it may be done."

"Oh, the little dears," said Mrs. Bull, "what a nice occupation for them! I will have them down from the nursery this minute. Accordingly the children were sent for out of the nursery and school-room, and set by the loom, and taught to tie the silk threads. At first they liked it very much, and thought it a nice thing to play at being useful; but in about half an hour little Mary had had enough, and began playing with her brother Dicky at something else."

"Holloa," roared out Watty, in a voice of thunder, "this will never do, Mr. Bull. What's the use of my working away in this manner, if those children don't keep the threads right?"

"Go on, go on," said Mr. Bull, calling out from his counting-house; "I will send some one to look after them." So he desired Mr. Grumpy, the foreman, to step in and see what the children were about, and if they forgot to tie the threads, just to remind them what they had to do. So the foreman, who was a cross sort of fellow, walked up and down, and presently saw Miss Julia making faces at her brother Tom.

"Mind your work, you young jade," said Mr. Grumpy, and gave her a blow with a strap, that made a great black mark on her back.

This gentle hint had the desired effect, and the children kept very steadily to their work, so that in a few days a beautiful piece of silk was woven, out of which Mrs. Bull made a gown—"the best," she declared "she ever had in her life—so cheap, too, being all of home manufacture."

"We must have a few pieces of silk for our shop," said Mr. Bull.

"But," said Mrs. Bull, I don't think it quite agrees with the children. Little Mary is getting as thin as a whipping-post; and they all come home so tired at night, really it's shocking to see them; besides, they lose all their schooling, and on Sunday they were too tired to go to church."

"Oh, fiddle-faddle," said Mr. Bull; "you don't think I can afford to let Watty be idle while the children go to school? Such a flourishing business as we are getting up—supplying all the country round!"

Mrs. Bull did not quite see why her children should be made the slaves of all the country round, when they might have lived very comfortably by themselves; however, her husband was hot upon his schemes of making money, and would not have the children taken from their work on any account; so the children worked on, from morning to night, and from one week's end to another; and Watty went on thumping and bumping, and stunning them with his incessant noise; and there was the terrible man with the strap, or sometimes with a great heavy roller; and sometimes Watty himself would reach out one of his great hands—not meaning any harm, but just to keep the children awake—and would twitch a handful of hair from their heads. It was a sad time for the poor children, and all the family were kept in a bustle. However, the shop throve, and was the wonder of the whole neighborhood; and every body thought what a thriving family Mr. Bull's was, and how rich he must be getting!

Chap. V.

About this time Mr. Bull wanted to go to London on business, and thought he might indulge Mrs. Bull in a trip to the capital, which she had never yet seen. So as they were talking over the plan, "I wonder," said Mrs. Bull, "how I shall take all my trunks and boxes! Don't you think Watty would carry them? they will be so long going by the canal." So Watty was summoned, and asked if he could take the luggage.

"Ay," said he, "and you and master too, if you like to go with me."

"But I am afraid," said Mr. Bull, "you will be a long time about it."

"Trust me for that; you have not seen me with my seven-league boots on yet."

"Oh," said Mrs. Bull, "have you got a pair of seven-league boots? What a useful giant you are!"

"But how shall we manage," said Mrs. Bull, apart to her husband, "when we get to London, and want to go about shopping, and visiting our friends? I don't think it would be quite fashionable to drive about London with Watty. He is rather an awkward servant, and might do mischief."

"Don't trouble yourselves," said Watty, who had overheard these family difficulties; "I'll take Thomas, and the coachman too, and the cook, and housekeeper, and all the rest of them; and what's more, I'll take the horses into the bargain."

Mr. and Mrs. Bull were quite delighted with this arrangement: so the old coach was brought out for them to ride in, then came a van with all the luggage, and the servants got into the tax-cart, and the horses were put inside of the break. As soon as they were all fastened in one long train, "Now for it, Watty," said Mr. Bull; "away with you, as fast as you like;" and away went Watty, with his seven-league boots, scampering over hill and dale like a whirlwind.

Mrs. Bull felt rather giddy, and almost lost her breath at first; but Mr. Bull, who had no fears, was quite elated at the rapidity of the motion.

"Well," said he, "this is something like travelling. I wonder how fast we are going?" So he took out his watch—"I declare," said he, "we went that last mile in a minute and a half!"

"Look what a beautiful new church!" said Mrs. Bull.

"Where?" said Mr. Bull; "I see no church."

"Oh, you should have turned your head sooner. It was gone while you were looking round."

"What silly noodles our fathers and grandfathers must have been," observed Mr. Bull, "creeping along at the rate of ten miles an hour! What would they have thought of travelling in this way? Well, I do declare our Watty is——"

What Mr. Bull would have added is uncertain, for just at that moment there was a crash, and a bang, and a scream, and Mr. and Mrs. Bull's heads were violently knocked together. The only wonder was that both their sculls were not fractured.

Chap. VI.

When Mr. Bull came to himself, he was sensible of very intolerable pain. His limbs ached violently, his nose was flattened, one eye was bandaged up, and the other so bruised that he could not open it. He endeavored to recover his scattered senses, but could only call up a confused remembrance of a journey to London, and hedges, trees, houses, windmills, and churches, all passing by in rapid succession. As he lay thus ruminating, he heard a gentle sigh, and managing, with difficulty, to open his eye, he beheld Mrs. Bull lying beside him in much the same predicament as himself; and assembled round the bed were all the little Bulls, thin and pale as so many spectres.

The sight of his afflicted family brought to Mr. Bull's mind the circumstances under which he was placed, and he exclaimed, in a voice not loud but deep, "If ever I get up from this bed, I will call that rogue Watty to account."

"Oh, the villain Watty," responded Mrs. Bull, in a plaintive tone.

"Oh, the cruel giant," said all the little Bulls at once.

Mr. Bull was as good as his word. After a few weeks he was able to leave his bed; and, as soon as he found himself in his arm-chair by the fireside, with his wife opposite to him, and his family all around, he summoned Watty to his presence.

"A pretty trick you have been playing us, Mr. Watty," said he, "to use your master and mistress in this way!"

"A pretty trick, indeed!" said Mrs. Bull, and all the little Bulls.

"Why," said Watty, rather doggedly, "you ordered me to go as fast as I could—and how could I tell that there was a broad-wheeled wagon in the way?"

Mr. Bull could not deny that it was his own fault for ordering Watty to go so fast. "Well," said he, "we will take care not to go so fast in future."

"Very well," said Watty; "only mention at what pace you wish to go, sir, and I will keep to it."

"However, that's not all," said Mr. Bull, sternly. "Look at these poor children. Here's little Sally's back all black and blue, and Tommy's knees are growing crooked; and see how thin they all are! Are you not ashamed, sir, to treat your master's children in this way?"

"It was not I, sir, that beat the children. It was Master Grumpy that you set over them to watch them; and, as to their getting thin, you know it was your own self that would not let the mill stop."

Mr. Bull groaned, and acknowledged to himself that it was his own love of money that had been the cause of all this evil.

"Ah, Watty, Watty," said he, "you have plenty of excuses. I should not wonder if you deny next that it was you that burnt my toe, the first time I saw that precious face of yours."

"Why, sir," said Watty, grinning, "you should not have gone to sleep with your feet on the fender."

"Oh, you are a rogue, you are a rogue," said Mr. Bull, shaking his head gravely, but laughing at the same time, for he was never known to be long out of temper. "Well," said he, after a pause, "the long and short of it is this—that we must come to an understanding."

"You are not going to turn me off, I hope," said Watty. "However, if you do, I dare say I can get another place."

"Why, no; I don't intend to turn you off, you are too useful for that: but we must get into more regular ways. Next time you travel with me, or your mistress, remember you are not to go more than twenty miles an hour."

"Very well, sir," said Watty.

"And I shan't allow my children to do any work," continued Mr. Bull, "until they are twelve years of age, and then only nine hours a-day, with a whole holiday on Saturday; so that they may get some learning, and be ready for church on Sundays."

"Very well, sir," said Watty.

"And I won't have Ned Carter or any of the laborers taken off their work at the farm. I don't think it's respectable to be borrowing corn from one's neighbors; besides, suppose they did not choose to let us have any—we should be in a pretty way then. So I am determined to have the farm kept in proper cultivation."

"You will not get so much money by your farm as by the factory."

"Perhaps not. But I have lived long enough in the world to learn that money is not the only thing to make a man happy. A wiser man than you or I, Watty, has said—'There is that maketh himself rich, yet hath nothing'—and 'riches profit not in the day of wrath.' I begin to think that I have been over-hasty to get rich, and have reaped more trouble than profit. Henceforth I intend to look more to the education and religious instruction of my family; and then, if God gives us riches into the bargain, we shall know how to make a good use of them. So now, Watty, you may go down stairs and leave me to get a little rest."

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WEARE C. LITTLE,
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April 23, 1842—3m.

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From testimonials of the highest authority, which have been submitted to us by the Rev. Mr. Jackson, we, the undersigned, feel the strongest confidence in recommending the establishment which he proposes to form. We believe that he unites with the highest qualifications as a scholar, thoroughly sound views on the subject of education; and that he will faithfully train up those youths committed to his care, not only in sound classical attainments, but in an enlightened attachment to the great doctrines of the Christian religion as taught in the standards of our own Church.

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Rev. J. M. Forbes, rector of St. Luke's Church.
Rev. Lewis P. W. Balch, rector of St. Bartholomew's Church.
Rev. Edward N. Mead, rector of St. Clement's Church.
April 23, 1842—$

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May 7—yly

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HENRY ERBEN.
April 9—tf

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April 23, 1842.

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April 2.

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March 19, 1842. 3.n

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The present quarter began on Thursday, the 19th of November. Pupils who are to enter this season should make early application to the Rector, No. 1 University Buildings, or at the bookstore of Bartlett & Welford, Astor House, where circulars can be obtained.

December 5—tf.

☞ JOHN MORISON, Sexton in the Parish of Trinity Church, and Undertaker, having been appointed by the Corporation of Trinity Church, Superintendent of Funerals and Interments in the ground belonging to them, all applications for interments in their ground must be made to him from 9 A. M. to 3 P. M. at the Trinity Church Vestry Office, corner of Fulton and Church sts, and at other hours at his house, No. 17 Clarkson st, near Hudson st. He will find all article requisite for funerals on reasonable terms, and give punctual attendance. Dec 11—yly

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But the most liberal patronage for the work has come from distant places—from Boston, Philadelphia and Baltimore. A single country clergyman of Connecticut has circulated in his own neighborhood, 100 copies. For one of our new parishes at the south—Mobile—the rector first ordered eighteen copies; and these were so readily disposed of, he ordered twenty-five more; and a single clergyman of Virginia has taken two hundred copies.

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